The Churchman.

SATURDAY, JULY 20, 1878.

It is well in this Trinity season constantly to remember what the theology of this day seems to ignore, namely, that there are three Persons in the Godhead. Those persons are, in the language of the Catechism, "God the Father, who *hath* made"; "God the Son, who *hath* redeemed"; and "God the Holy Ghost, who *sanctifieth*."

It is the Holy Ghost who maketh men holy. It is His work which is now going on in the Church—the Body of Christ—and in each individual member of the same. It is He who gives efficacy to every means of grace, for God's grace is but another word for the influence of the Holy Spirit.

Mormonism is sufficiently bad under the most favorable aspects; but when it undertakes to ruin a thriving town on account of its "gentileism," it develops anew its pessimistic capabilities. Corinne, as remarkable for enterprise as beautiful in name, must needs have called down the direst vengeance at the hands of Brigham Young, and its citizens be denied all communion with Mormon saints, because of its stanch and plucky apostasy. Moreover, it must be despoiled of its railroad track and steamboat, lest it become a populous centre of gentile influence. For nine years, it seems, "the pluckiest town in the West" has been fighting for life. Let these gentiles bide their time. The stars in their courses fight against Mormonism, and there is certain victory for Corinne.

How much would be gained if parents generally would take upon themselves the religious instruction of their children. Of course it is best to place the secular education of children in the hands of professionals who have, also, the necessary apparatus at their command. But intelligent parents should give up the religious instruction of their children to no one else, unless it be to the clergy. It ought to be the case that every now and then, through the week-day life of the family, something should be said by parents that should lead the child one step farther in knowledge of heavenly things.

Nay, further, there ought to be regular and systematic religious instruction in every family. Possibly the prevalence of Sunday-schools has so far perverted men's minds that this statement will seem absurd. But it is true for all that.

There are 1,163 provident societies in England, with over 420,000 members, and accumulated funds amounting to nearly $31,000,000. The average annual earnings of skilled workmen in the metropolis amount to $455. Estimating the expenses of rent, food, clothing, etc., for an average family of five, the conclusion is arrived at that the working classes are not improvident. For the last twenty or twenty-five years there has been a vast improvement in the character of their homes. There is said to be an air of comfort about them to which formerly they could lay no pretension; their food, on the whole, is superior, their clothing better and warmer, while the tone of the family is elevated beyond anything conceived of by casual observers. On the other hand, the large minority who drink and grovel, and are dead to all the finer feelings and instincts of manhood, is surely and steadily decreasing. No country in the world, probably, is doing more to improve the condition of the working people than Great Britain. To them belongs a large portion of the $500,500,000 deposited either in societies or provident banks.

The *Osservatore Cattolico*, of Milan, publishes a petition to the pope for "introducing the cause of beatification of the glorious pontiff, Pius IX." In other words, they want to make him a saint. "Grant us this favor," they say, "by the love of the immaculate Virgin, to whom Pius IX. was so dear. Holy father, hear us, you who alone have the power. Disposed to receive, to revere, and to approve your determination, whatever it may be, we prostrate ourselves to kiss your holy feet," etc. Why is it that when Peter said to Cornelius, "Stand up; I also am a man," the successors of Peter are so willing to have people to prostrate themselves and kiss the pope's toe? This in passing. In view of the *damnosa haereditas* of difficulties bequeathed to Leo XIII. by what has been called the last disastrous pontificate, it is not so clear that he will be willing to introduce the cause of beatification of the glorious pontiff. He begins to comprehend that the sacred college, the *prelatura*, and the whole society of the court are the creation of Pius IX., and he finds it as hard to reform things around the Vatican as does President Hayes to reform the civil service. Already there is said to have been a falling off of Peter's pence, while the pope has been notified that unless he pronounces more distinctly in behalf of the temporal power the treasury will be reduced still further. These and some other things the holy father is likely to consider touching the cause of beatification, as well as the fact so neatly expressed by the petitioners, that the invincible pope was "a martyr by his patience, a confessor by his fortitude, an apostle by his charity, and an angel by his life."

In his address to the last Convention of Central New York, Bishop Huntington calls attention to the singular and most interesting story of the Indian prisoners of war (?) who, while confined at San Marco, Florida, were so far civilized and, what is better, Christianized, through the efforts of a devoted officer of the army. We quote the bishop's own words:

"We have been going after Red Men nine years, and now they have come to us. Four young Indians, one of them married, belonging to the savage southwestern tribes, captured because they were dangerous in war, confined at St. Augustine many months, instructed there by a Christian officer, were found, just on the eve of their liberation, with more than forty companions, by our vigilant deaconess, and choosing two or three years more of expatriation from their own territory in order to learn how to become civilizers if not missionaries capable of turning their wild hunting grounds into fruitful fields, with houses for men and houses of God, they were brought here into our temporary guardianship. We mean to do them all the good we can; and we are very sure of getting some good done to ourselves, in one way or another, while we are about it; since Christ Jesus our Lord has us all under His law of acting and reacting love. In the Rev. Mr. Wicks, of Paris Hill, they have exactly the tutorship that is best for them in whatever makes manhood, intelligence, and Christian character. Through the fervent charity of the director of the Woman's Auxiliary the means of their support and tuition has been provided, though to a considerable extent outside the diocese. It is remarkable how it sometimes happens that a half-hidden petition in the Prayer Book that has been gliding from our lips for years, an unnoticed spear of grain, perhaps, in the copious sheaf of the Litany, all at once, at the touch of some striking experience, opens the treasure of its answer and yields bread of life for the hunger of the world. While the faithful have kept on entreating the good Lord to pity "prisoners and captives," scarcely knowing where they were, within the walls of Fort San Marco, He has been possibly shaping these rude vessels into spiritual beauty, to carry our Gospel far hence to the gentiles of the plains. Continue your intercessions, my friends, that the good work of grace begun in their hearts may be made perfect, in God's own time and way! It is said that the celebrated mission to Barbary, in the seventeenth century, which undertook the salvation of the slaves that were brought in as 'captives' to the markets of Tunis and Algiers, owed its beginning to a temporary imprisonment of its founder, Vincent de Paul, captured and taken on board a

Turkish brigantine in the Mediterranean as he was sailing to Narbonne. We ought not to disbelieve that He who is forever bringing weak things to confound the mighty out of obscure and hidden and lonely places may be as merciful to Comanches and Kiowas and Apaches as to the coasts of Northern Africa."

A CONTRAST.

"We all agree in the common faith. We are all working and praying for the same end. Then why not lay aside our differences? Why not recognize all who love the Lord?"

This style of language Churchmen are accustomed to hear when they defend the integrity of the holy Catholic Church. With how much consistency this sentiment is acted upon when occasion calls for action, a scene in the late general assembly of the Southern Presbyterian Church will show.

In the daily record of the proceedings of that body, it appears that a friendly delegation was sent to the assembly from the Reformed Episcopal Church. The spokesman of the delegation recited a list of supposed wrongs and errors of the Protestant Episcopal Church, and gave his reasons for the act of schism. And now, does the general assembly, through its moderator, reply that it has such a Christian affection for the people of the Lord in the Protestant Episcopal Church that it cannot consistently recognize the propriety of a separation from it? Does it tell this new sect that, earnestly praying for unity and harmony among all Christians, it cannot consistently bid God-speed to a fresh division among God's people? The general assembly does nothing of the kind. The moderator expresses assent to the indictment brought against our Church, and adds to it charges which even the Reformed Episcopalians never dreamed of, and which cannot justly be laid against any organization, Greek, Roman, or Protestant. He says: "We agree with you in opposing anything like a sacramental religion—a religion which makes the grace of God to be conveyed only through the sacraments." And then again, to render misapprehension impossible, he adds: "We rejoice that you hold the doctrine of justification by faith alone, the *conversion of the sinner by the Spirit of God, and not by the administration of the ordinance of baptism.*" As though any Christian or heathen, man, woman, or child, ever believed in the conversion of the sinner except by the grace of God.

The assembly virtually endorsed this abuse of our Church by a resolution appointing this same moderator to convey to the new-formed sect "the hearty sympathies of the Southern Presbyterian Church in the position it occupies and the great work in which it is engaged."

Now the Protestant Episcopal Church has long been charged with being exclusive, destitute of fraternal feeling towards the different denominations, setting itself above others; and they who make this charge would fain read us a lesson in charity and brotherly love. But it would appear from this specimen that they would prefer to have the brotherly love exercised by one side only; for they rejoice in attempts to divide the Church, applaud those who would rend it to pieces, and lay to our charge things that we know not.

In delightful contrast to this we notice the proceedings of the legislative body of another denomination. Simultaneously with the session of the late Convention of the Diocese of Central New York, in Watertown, was a meeting of the Synod of the Reformed—not Episcopal but—"Dutch" Church in Utica. To the former came from the latter a telegraphic despatch in the following words: "Dear Brethren: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." To which was returned the following response: "Now the Lord of Peace himself give you peace always by all means. The Lord be with you all. If we live in the Spirit let us also walk in the Spirit."

One cheering feature of the age in which we live is the disposition among Christian people to draw more closely together. Everywhere are seen tokens of an awakening of that spirit of conciliation and good-will which must precede the day when the united strength of Christendom is to wage an effectual warfare against the foes of the Redeemer's kingdom. Every new separation from those who are united, every building up of a new sect, is a retrograde step, and tends to undo the good work which we have been led to believe the Spirit of God is now striving with men that He may accomplish.

THE SOCIAL DEMOCRATS OF GERMANY.

The German socialists are not only aiming at a complete change of the political and social organization of the present society, but they are bound together as a party by a very outspoken programme in regard to religion. They are, and expressly wish to be, regarded as a party of atheists who, if they ever should be at the helm of a State, would expunge from the present legislation everything that appears to imply the recognition of Christianity or of religion, and who would not hesitate to employ the whole influence of the State government upon society in behalf of atheism. There has never been a large party in modern Europe the aim of which has been more avowedly atheistical.

It is, however, not only the destructive aim of this party which deserves the serious attention of all who take an interest in religion. We do not know of any other party of atheists in modern society which has attained an organization more compact and more aggressive. The St. Simonists were determined in their opposition to Christianity, but they at least dreamed of another mystical religion as a substitute. The Positivists have no room in their system for a living God, but they do not call themselves atheists, looking upon affirmative atheism as another species of theology, and assigning to religion an important and beneficent function in the recent development of the human race. The literature of Germany and other European countries abounds in works professing naked and rabid atheism, but the authors of most of them had no further aspirations than to spread atheistic ideas through the channel of literature. The parliaments of most European countries, especially of Italy and France, have not been lacking members who make an open profession of atheism; but their atheism was purely individual, and none of the prominent political parties ever attempted to engraft atheism upon its platform.

The German socialists are evidently bent upon making this experiment. It is true that the resolutions passed at their congresses are still reserved and guarded in their language, and confine themselves to the announcement that their ideal State of the future will be "without religion," since religion will become altogether a private affair. One of the fathers of the party, Ferdinand Lassalle, by birth a Jew, was so indifferent in regard to the profession of any religious or irreligious belief, that shortly before his death he offered to become a Roman Catholic in order to facilitate an intended marriage with a lady whom he supposed to belong to that religion. But the other leader of the movement, the communist Karl Marx, has diffused his uncompromising and aggressive hatred of Christianity and religion among all the present leaders of the party, and the leading men and all the organs of the party now show a remarkable agreement in regard to this subject. "No one," says one of the leading papers of the party, the *Volksstaat*, "is worthy of the name of a socialist who is not an atheist himself, and devotes himself eagerly to the spreading of atheism." Not one of the German socialistic papers, of which there are now more than fifty, has expressed its dissent from this view. Yet some prominent men of the party go so far as to assert that socialism, if successful, will not demand freedom of religious belief, but the necessity of unbelief. The papers of the party are urging all their members to sever the nominal connection which they have hitherto maintained with the official State Churches, and to designate themselves, at the taking of the official State census, as "pro-

essing no religion," or "being without religion."

The further movement of such a party will be watched with anxious concern by the Christian world. At the general election of the German reichstag the socialists elected twelve of their candidates, and, though they were fully organized in only two thirds of the electoral districts, they polled about 500,000 votes out of a total of 5,500,000. These 500,000 may not all be atheists, but they are following leaders who again and again declare that their party is a party of atheists, and has room for none but atheists. The result of the new general election of a reichstag, which will be held on July 30th, will therefore be of great significance far beyond the borders of Germany.

CAN PAUPERISM BE PREVENTED?

"The poor," said the Lord, "ye have always with you." It is a condition of human society. Until the laws of property, that is, until the principles upon which proprietorship rests, are radically changed, there will always be some who are dependent on the bounty of the rest. In a country like this there are causes at work, inseparable from its best qualities, which will bring about poverty. A small village, for instance, becomes connected by a railroad with a market centre. Its sites are found available for manufactures. It grows quickly into a thriving town. But this very change destroys numerous small industries which had before given support to those who have not the capital or ability to use the changed circumstances. Men of enterprise come in, and the petty shop-keeper, the rural artisan, find their business melting away from them. Taxes increase, and ways of living become more costly. In spite of the American gift of adaptation, certain families, aided by inevitable misfortune in the downward path, gradually go under. The head of a family dies, and middle-aged unmarried daughters find that with their father has died the modest income which has kept them in respectability, and they are too old to find new places in a changed world.

We might multiply instances, all showing the same thing, that there is a poverty which is bitter and yet in no sense undeserving. But we only care to make the distinction clear between that state and pauperism by which we mean the poverty which is a crime, at least of the nature of criminality. The latter is the result of laziness, ignorance, evil habits, or that wanton improvidence and selfishness which throws its burdens everywhere but on its own shoulders. When the Apostle wrote, "Bear ye one another's burdens," he doubtless had in mind the one; when he added in the next breath, "For every man must bear his own burden," he probably remembered the other.

It is pauperism which every community has a right, and more than that, has the duty, to prevent; for pauperism is the deadliest enemy of poverty in two ways. It snatches at the relief which belongs of right to poverty, and it also chills the springs of bounty. It is insatiable. No amount of giving can fill its greedy maw. Its instincts are to waste all which it cannot consume. Feed a tramp to repletion, and he will go on begging all along a village street, only that he may fling away what he receives. Voluntary work is wholly alien to the pauper tribe.

The serious question of the day, then, unfolds itself in a double aspect. First, there must be some scheme which shall sift out the poverty which is mingled with the pauperism, and which is in danger of drifting into assimilation with it. Next, there must be devised a plan which will constrain pauperism into its closest limits and sustain it at the least expense. We are inclined to think that it is in many cases a moral leprosy. At least confirmed cases cannot be cured. The contagion must be forbidden to spread. There must be established compulsory labor. If the State has the right to say that the criminal shall contribute to the payment of his own board, it has an equal right to say that the viciously idle shall do as much. It is said that it is hard to make the work of this last class profitable. It depends simply upon system and a certain hardness of will which the American character, we admit, revolts from. It is against the grain of an American employer of any sort to exact work by *brute* force which can be accomplished by means and appliances. The national instinct is labor saving.

But labor saving demands both mental ingenuity and a sense of moral responsibility. One half of the clever inventions for kitchen use come to naught because Ann and Bridget are too unconscientious to employ them properly or to keep them in order. To get useful results from compulsory labor it must be begun by simply requiring it to be done with as little aid as possible. Then everything can be adjusted to a rising scale. If the coarse, hard work is satisfactorily done, then there may be given better food and lodging. There may be promotion always waiting for the one who is willing to gain it—promotion to easier, better work. And so on till the reformed pauper is told, "Now you shall have part of your earnings," and at last, "You shall have a situation, and be your own man once more."

We have not given the details of this plan, but we think almost any one could fill them out. The involuntary pauper would rise from the ranks with the same celerity with which a soldier of the French Revolution rose under the First Napoleon—without the risk of getting killed by the way. Of course a large proportion would remain. Overseers would grumble, saying, "As soon as a man gets profitable we have to give him up." But the public would have one less to support, and the example would be so much of possible motive to those who remained. The system seems unfair to Anglo-Saxon ideas. But it is founded on strict justice. No man should have his liberty at the community's cost. If he can earn it, let him have it. If he will not earn it, the people who pay for his board and lodging have a right to say how and on what terms he shall have them.

We are glad to see that this idea is taking shape in the State. For one great gain to the Church would be that it would be set free to give all its alms and skill to save the poverty properly in its care from sinking into pauperism. Rectors could then act upon safe and sure premises. The one terrible drawback now is that the wisest and most cautious clergyman has no test save his own judgment as to whether the appeals made to him are genuine. If he sets up a plan of general relief (and many do this), guarded by certain conditions, the worthless rush in and swamp it.

Every clergyman has experience of forged passes and letters of recommendation, of artful tales and ingenious charity-traps. He needs to be able to say at once: "Go to the public institution; if that proves you to be what you say, I will help you out of it." But the public institution must be no mere political job. It will require wise management; yet perhaps no wiser than any good military officer gives his men. For purposes of wholesale destruction of life and property the utmost skill of social science and moral discipline seems to have been attained. It seems to us that men might be enlisted or conscripted to save life and to increase wealth, if but a small portion of the same care was bestowed. Barracks are provided and surgeons commissioned to keep a number of man-killers in good health and condition, and the work is well done. Why should not the same care turn out a still greater number of useful and well-trained workers?

MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.*

FIFTH SUNDAY AFTER TRINITY.

The epistle for the Fifth Sunday after Trinity commends to us the practice of the same class of virtues which find their *illustration*, chiefly, in the life, as they found their first *promulgation* from the lips of the Divine Master. The text of St. Peter's Epistle might be taken, *passim*, from the sermon on the mount. Last Sunday's gospel might be a parallel passage to it, or rather this a marginal reference to that. And if the reading of many ancient manuscripts be correct, which our English version follows, μιμηταὶ, for ζηλωταὶ τοῦ ἀγαθοῦ, imitators of *the Good*, of the *One* only that is good; then the two passages have another

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thing in common, the figure of our Lord standing in the centre of His teachings to enforce them by His example. Last Sunday it was "every one shall be perfected as His Master." This Sunday it is "be followers of the One that is good." There is a difference in motives, somewhat, at least, between the two. The Lord's beatitudes referred only to the world that is to come. The eager eye of the prayer, last Sunday, looked only *through* temporal to eternal things; as a traveller, careless of the road that lies between, thinks only of the journey's end. To-day, too, we look to the same end. *The* life we "love" is life eternal. *The good* days we long to see are not days of time. *The* peace we seek is the peace of heaven.

But, this side of all that, the life of this world may be made worth living; the days of *this* life may be good; the peace of God may be with us even *here*. God's governance *can* "order peaceably the course of this world." His Church can "serve Him joyfully in godly quietness" here. There is no contradiction, only a completion, of last Sunday's teachings; for "godliness" has "promise of the life that now is, *and* of that which is to come." There was a time, and it had not altogether passed when the original of this collect was composed, when, against the background of bitter persecutions, the Christian martyr, suffering "for righteousness sake," looked forward with hope to the time when it should please God to "order the course of this world peaceably" *to him; "pacifice nobis"* the old collect said. And in those days, which Mr. Bright calls days of "the disasters of the dying western empire," the Church prayed, with peculiar point and fervor, amid the dangers and disturbances of her worship, for the privilege of serving God, not only in godly quietness, but "*in tranquilla devotione.*" Those days are in the forgotten past. The world to-day sets its standard of peace, and bids the Church not disturb it; for since Christianity was patronized and became popular, the world demands that we shall "preach peace where there is no peace," and not disturb, by doctrinal statements or demands of duty, its serene and unreal security. And yet, because patronage from this quarter is more dangerous than persecution, the Church had never so much need to pray that the world may be ordered by the governance of God. And when we preface this ordering with the word "peaceably," we must remember that it means after the manner of that peace which the world nor gives nor takes away; and not after the manner of that dearly purchased popularity which panders to men's love of ease and their indifference to truth.

Turning from the prayer to the Scriptures, we find in both of them, I think, the means by which God proposes to accomplish what we ask; the epistle setting before us our part, and the gospel God's part in this result. And our part in the accomplishment of this result is self-government in our relation to each other and in our relation to the world. The Greek adjectives in the first verse of the epistle have each of them the concentrated force of single and separate words, "like-minded, sympathetic, brotherly, pitiful, lowly-minded," ταπεινόφρονες; or, as the "textus receptus" has it, φιλόφρονες, friendly-minded. How far it would go toward the peaceful ordering of this world, if graces such as these could take the place of the divisions, the dislikes, the hatred, the harsh judgments, the pride, which so disfigure the relations of Christians to each other, and so destroy the unity of Christendom, it is not difficult to see. The very words imply such divergencies of character and opinion as to make room for the exercise of the very virtues they require. Sympathy, for instance, which is Greek for compassion, means the feeling *with* sins, sufferings, troubles, *of* which we have no feeling ourselves, as the sinless God-man is "touched with the feeling of the infirmities" of sinners. And so the lowly-mindedness or friendly-mindedness among people who are ὁμόφρονες, one-minded, implies self-distrust and charity in dealing with those differences of opinion which are permissible not only, but inevitable and desirable, among those who "with one mind strive together for *the faith* of the Gospel," "the Faith once for all [ἅπαξ] delivered to the saints." But the Christianity which presents itself to-day in either of its two perversions, its indifference to organic unity and its intolerance of individual opinions; the Christianity which boasts itself, on the ground of suiting everybody's notions, of multitudinous sects rending "the seamless garment of the Lord," or the Christianity that creates sects and drives men into them by insisting on private interpretations (or misinterpretations) of doctrine; the Christianity that has no creed, or that which puts individual theories or practices into its creed—either of these kinds of Christianity disorders the world and makes peace impossible.

Besides this, we have something to learn of our relations with the outside world. They are described by the second list of virtues which the epistle urges, "not rendering evil for evil," or "railing for railing," "refraining our tongue from evil." There is no need to argue that the *self-restraint* of this "suffering wrongfully" is absolutely essential, if we would be followers or imitators of Christ. This is the point of peculiar emphasis which the Apostle lays upon the "example that Christ left us," that we should "follow His steps . . . who, when He was reviled reviled not again." And it is also clear that this must be the character of those who are to have the "good days" of that life which is worth having in the eternal world. Our lesson of it now is in connection with the peaceableness of this world. And nothing would so promote it as this lesson learned and lived. For cruelty is put to shame and turned to pity by patience; and railing accusations retreat, like a spent wave, from the silence of him that "answereth not again." Clamor for rights, the assertion of injuries, the desire for retaliation, the demand of apologies, perpetual explanations, and defences of self, "questions of privilege," as one might call them, the impatience that will not wait to "commit one's self to Him that judgeth righteously." Such things not only disturb our joyful service and our godly quietness, but they violate the peace of the world; filling it with recrimination and the noisy war of words. If we add to this "doing good," and "ensuing peace"; holy lives, that is, which disarm hatred, and a careful avoidance of needless offence, we shall contribute greatly to the peaceable ordering of the world. And if the suffering come, the contention, the bitter hatred, "for righteousness' sake,' we may be "happy" still, and still at peace; "not fearing their fear nor being troubled, but sanctifying the Lord in our hearts."

The gospel of this Sunday, half miracle, half parable, has a threefold suggestiveness, in connection with the object for which the collect asks; that object being, let us remember, not the peaceable ordering of the world *for its own sake*, but the world at peace, *in order that* "the Church may serve God joyfully in godly quietness."

The point then of the gospel at which we are to look first is its picture of the Church. And that is the "one ship," "Simon's," into which "the Lord enters": *One*, to note the unity of the Church; *Simon's*, to note its apostolicity. (It cannot be the mark of exclutive *personal* preference, because Andrew was in the ship with him.) This ship being the Church, the world is represented under two figures, "the shore" and "the deep." And the Church helps on the peaceable ordering of the world, and serves her Lord in godly quietness, when she deals with the world, as Simon's ship dealt with the shore and with the deep. In the first place, she is, by God's command, "thrust out a little from the land." "Thrust out," because her very purpose and idea is to be separated from the world; to "be in it, but not of it," and yet "thrust out" only "a little," because the Church must take part in the interests and occupations, the joys and sorrows, of men. It is a hard line to draw, perhaps, as all lines are hard to draw. But it must be drawn; or else Christianity either becomes secularized, and so does not "serve God quietly," if at all; or it becomes secluded, selfish, and so serves God, if at all, in a quietness that is not "godly." "Launching out into the deep," different as the figure seems, has much in it of the same truth. For, first, it is in the world, not to partake of its restlessness, but to catch men out of it; to let down into the troubled deep the woven net of preached doctrine, and thereby to rescue souls from the stir and change and turmoil of life, and take them into its peace. And that peace is secured in two ways. Either Christ, who is in the ship, will bid the waves "be still"—God, that is to say, will "peaceably order" the world—or we shall have that other gift, of peace *in* Him, not inconsistent with having "tribulation in the world." The breaking nets, and ships that seem about to sink, are solemn and prophetic warnings against the dangers of which we have spoken already; a Church, for so-called peace's sake, adopting itself to worldly opinions or conforming its standards to the world. The one sets before us the unity of the Faith, broken, as the Church grows in numbers, by the impatient self-will of men, who will not brook the restraint of creeds. And the other tells the sad story of a Church become worldly by the very wealth of its success, and settling down into the deep, from which it is set to rescue souls. Thank God for the prophecy of God's *final* purpose, which the record of the other miracle of this same sort contains, the ship "brought in," and the net "not broken, for all there were so many."

There is an individual lesson of "joyful service" to be learned by the contrast between Simon Peter's action here and when the other miracle occurred. Amazed and alarmed at the mighty demonstration of Christ's love and power, he cried out, "Depart from me, for I am a sinful man, O Lord"; and so, by a strange inconsequence of word and act, separated himself, because he was a sinner, from Him who only could save him from his sin. He learned the lesson better later on; for in that early morning after Easter, when Christ appeared upon the shore and made Himself known to the disciples by a similar manifestation of mighty love, this same Apostle, impa-

of any distance or delay that kept him
n his Lord, "cast himself into the sea" to
o Him. And we, through all the fears of
unworthiness, and in all our sense of sin,
t learn how joyfully men may serve such
aster, and how godly their quietness may
who draw near to their Saviour and put
r trust in Him as the One who can and
deliver them from the fear, the power,
the punishment of their sins.

WM. CROSWELL DOANE.

LETTER FROM ENGLAND.

June 29th, 1878.

; would be a bad compliment to you to sup-
e that you require any notice of what has
en place since I wrote last, any connection
ween the condition of affairs at freezing
ristmas and at this present reeking hot mid-
mer. It would be hopeless to attempt it if
wished it ever so much. At that time we
re spell-struck by the events of the Russo-
kish war. Plevna had just fallen; and we
re full of eager speculation as to the course
ich European policy would pursue. Now we
watching with almost equal interest the
cific congress of prime ministers assembled at
rlin, and thankfully, though still tremblingly,
lieving that the way out of our intensely in-
cate labyrinth is at last opening before our
es. Then we were alarmed for the future of
British empire, this country having had to
k on while Russia was crushing up and pound-
the Ottoman, and apparently about to place
r gigantic frame straight across that high-
y to India which our instincts tell us we must
nehow fight for to the death. There was no
lp from France, Germany, or Austria; we
re isolated from allies, divided amongst our-
ves, ashamed to take the part of the Turks who
d brought on their punishment, yet convinced
at not only should we be ourselves the losers
the issue of the duel, but that the emancipated
es of Orientals were about to be turned over
m one bad master to another.

Now, on the contrary, we are the acknowledged
ders of a grateful Europe; our policy has at
gth succeeded in forcing Russia to acknowl-
ge public law; we find ourselves stronger than
er on the highway to India; divisions amongst
rselves are practically at an end. The provinces
Turkey are about to enter on a career of
owing independence exactly suited to the
esent early stage of their development; and
rkey itself, restrained from domination over
ose whom it was not strong or wise enough to
vern, is saved from that ruin which could only
use and prolong anarchy over vast tracts of
rope and Asia, and started once more on a
sh course, which we may hope will lead to
tter results for herself and all concerned in her
stiny.

Above all, this vast change in the position of
airs has been produced without a war between
e European powers; and Great Britain has,
der God's providence, been the honored agent
the transaction, at the expense of some seven
eight millions of money. If *Te Deums* are
ng for bloody victories, what ought not to be
fered up for such a bloodless triumph! If we
y trace it all to one person more than to an-
ner, that person is Lord Beaconsfield. It is to
s patience, courage, foresight, eloquence, sagac-
that we owe it. In spite of divisions in his
binet, which issued in the resignation of two
eat ministers, Lords Derby and Carnarvon; in
ite of popular gatherings and inflammatory
eeches and writings by the hundred, with
arcely any support except from the queen, who,
you know, can exercise no real power in these
atters, he held on his way amidst obloquy and
ntempt till—*justus et tenax propositi*—he grad-
lly won public opinion over to himself, saw
ssia play into his hands by her preposterous
eaty of San Stefano revealing the real intentions
long disguised, summoned the armies of Eng-
nd to their various quarters—Malta, Gibral-
r, the British coast, forced the Dardanelles
th the British fleet, sent for Indian soldiers
om Calcutta, Madras, and Bombay, called out
e spirit of our colonies till they vied with each
her in crying to be led against the enemy of
public law, named his commander-in-chief—the gallant Lord Napier, of Magdala—and then awaited the result. That result I have described already. When Russia saw that we meant war, and Austria found she could reckon on our support, Germany discovered that it was time to mediate, France and Italy backed up the demand for a congress. In vain did Russia writhe and wrangle under this dire necessity. The congress was to be a real *bona fide* congress, not a mere register office for the conqueror of Turkey; and, lo! here it is. The main questions are already settled, and no further difficulty is anticipated.

But now for what, perhaps, will interest your readers much more. I resume my letters at the very moment when your Church is present in the persons of so many of your best bishops, assisting our Church with brotherly counsels at the new Lambeth Conference. It is an auspicious moment, and heartily may we all pray that the issues of our ecclesiastical gathering may be blessed with the same success as the Berlin Congress. It is comparatively nothing in the eyes of the world, but its issues may be more important. We are all most thankful that none of the obstacles which at one time were thought to hinder the participation of some bishops have proved effectual, and a very large contingent of our colonial bishops has come in. I have not personally "assisted" at the London proceedings in connection with the venerable Society for the Propagation of the Gospel, but I had the great privilege of being present when no less than fourteen of your bishops and our own colonials supported the Bishop of Oxford at some great missionary gatherings in that ancient city.

From all the neighborhood people flocked in to hear these venerable men—some of whom had just landed after a stormy and dangerous passage—recount the mercies God had granted in their distant lands, and express their devoted gratitude to the great society of English Churchmen which had planted and watered their infant Churches in bygone years. Without depreciating others I may perhaps single out the Bishops of Pennsylvania and Iowa, from your States, and of Fredericton and Ontario, from the Dominion of Canada, as having made the most marked impression. Old Bishop Medley was especially happy in giving instances of the close fellowship which existed between his diocese and his neighbors of the States, as evinced by many a brotherly act and loving interchange of charities. But I must not conclude this subject without noticing the sad loss which the conference has sustained by the death of Bishop Selwyn, a peculiar and irreparable loss. At the same time I may chronicle the universal satisfaction felt at the choice of his successor, Bishop Maclagan, who was consecrated last Monday.

THE OLD CATHOLIC SYNOD AT BONN.

Great importance attaches to the decisions of the recent Whitsun-tide synod—the fifth in order since the foundation of the Old Catholic community—because it has settled a burning question, which for some years past has disturbed the inner peace of the Church. It has not been settled without bitterness; but although the threatened separations have been accomplished in act, we may hope that a serious schism will in the end be avoided. Men's minds are now somewhat excited; if the victorious party is content with the repeal of the law of clerical celibacy, and does not hurriedly rush into matrimony, the defeated fraction may acquiesce in the *fait accompli*, and rather accept the inevitable than split up the body and so ruin the cause.

The Swiss Old Catholics have long since accepted the lawfulness of a priest's marriage, and the refusal of the German Synod to acknowledge it also would have been a serious hindrance to unity between the sister movements, had not the Bonn Synod of 1876 actually declared the lawfulness of such marriage, when it affirmed that a priest, after resignation of his cure, might marry and obtain a religious sanction from a brother priest for his union. The party of reform in Germany, however, were by no means content with this concession; they looked on a compulsory celibacy as altogether reprehensible, and at the last synod they carried a resolution, instructing the synodal council to inquire into the legal obstacles, if any, to the abolition, and demanding positive proposals for this year's synod. Their adversaries—the Bonn and Munich professors, and a few parish priests—opposed the abolition on principle; they questioned the competency of the synod, and they alleged that if the Old Catholic clergy married the movement was sure to be ruined. But we have not seen that any one, in the long discussion which has been going on for the last two years or more, took the extreme position that the celibacy of the priesthood was an irrevocable law of the Catholic Church; competency and expediency have been the main weapons of the opposition. Another weapon was, however, brandished, a threatened secession; two of the Bonn professors have publicly declared that they would withdraw from the movement, and four or five other ecclesiastics were known to be acting in concert with them.

The synodal council had faithfully carried out the task allotted to them by the last synod, and the document they presented this year was a very fair statement of the case. Its conclusion was that in Prussia, Hesse, and Baden no legal hindrances stood in the way of a priest's marriage, and that the government of these States would regard it as a purely inner Church question. But the situation was different in Bavaria: there the Old Catholic body and the jurisdiction of the bishop had not been acknowledged, and the government would be very likely to treat the abolition of clerical celibacy as a sign of sectarianism. Under this divergence, and moved by a fear that Bavaria might be severed altogether from the rest of the Old Catholic body, the council advised the synod to postpone, by a formal vote, the decision upon the question until 1883. The synod was, however, determined to come to some settlement at once, and after various compromises had been offered a resolution was adopted by seventy-five votes out of a hundred, which declared: 1, That the law of compulsory celibacy was only a question of discipline, not of doctrine. 2, That it was not in harmony with the spirit of the Gospel and with the spirit of the Catholic Church. 3, That thereby scandalous and immoral offences were induced. 4, That a voluntary celibacy, in a spirit of self-sacrifice, was by no means to be condemned; but, 5, That the canonical prohibition of clerical marriage, from sub-deacon upwards, was no longer binding on the Old Catholic Church.

The immediate result of the vote was the protest and withdrawal of Professors Reusch and Friedrich, and later news states that Professors Langen and Mentzel have taken the same step. The parish priests of Cologne, Dartmund, and Essen are expected to resign their functions; but these withdrawals are not, as yet, synonymous with secession. We have reason to hope that with such a man as Reusch, whose place cannot be filled, his sympathy and coöperation with the movement will still be displayed, although he believes that the crew are trying to scuttle the ship. On the other hand, three at least of the parish clergy, who are waiting at the doors for admittance, will now come in—Susczyznski, Hamp, and Wrschowetz, and three others, who had resolved at all risks to marry, will remain. Whether the new state of things will induce genuine accessions of the Roman clergy is a very doubtful question.

It is worthy of note that nineteen priests and fifty-six lay deputies voted for the abolition, and the bishop and five priests, with sixteen laymen, against it. The bishop voted in the minority only for the sake of peace, for he is not an advocate of compulsory celibacy, and with him voted Reusch, Friedrich, and three parish priests. Among the majority are found the names of the vicar-general, Dr. Knoodt, Professors von Schulte, Weber, Michelis, Lutterbeck, and the vast majority of the parish clergy. The synodal council voted exactly level, two clerics and two laymen for and against. The vote is thus quite decisive, especially when we consider that the amendment was not to affirm the existing law, but only to postpone a decision.

We may note further that the Archbishop of Utrecht sent the synod what we cannot but call a threatening letter, warning it that the consequence of its decreeing the marriage of the clergy might be the cessation of intercommunion between the two bodies. The Swiss bishop, on the other hand, maintained a worthy silence on the point, although the decision of the synod in

the sense of Utrecht would have been a significant slight toward Bern. It cannot but be a matter of congratulation that the threat of the moribund Church of Holland had no effect on the synod. German Old Catholics can never cease to have friendly feelings toward a Church whence they derive their episcopate; but with the utter stagnation of the Dutch Old Catholics they cannot have any bond of sympathy.

The Bonn Synod passed a few other important resolutions. The question of a revised liturgy was again shelved; a scheme for pensioning infirm clergy and a disciplinary statute were passed. An official organ of the synodal council was started, and an organized mission for Baden was determined. An "unworthy" priest was deposed and suspended from his cure.

The statistical report laid before the synod showed a total of Old Catholics in Germany of 51,864 souls—a slight falling off since last year. But the number of enrolled members has increased by about 250, a sign that the cause has made greater progress among young unmarried men. The largest falling off is in Bavaria, Baden lags behind, and only Prussia shows an increase. The number of priests remains stationary; last year fifty-five were scheduled, of whom six at least have been removed or have resigned, while three accessions have been made, and three married priests are at the doors.

These records are not encouraging; those of the Swiss Synod, which meets this week, and of which we hope to forward a report shortly, will be far more cheering. The German movement is now passing through cloudy days, and our sympathy for it may be increased in the same proportion as its despondency. The atmosphere must now be cleared, as the burning question of clerical celibacy is settled, and we hope that no remaining root of bitterness may grow into further strife.

June 25th, 1878.

THE OLD CATHOLIC AND OTHER LITURGIES.

Taking up the thread of a former communication, I may recall that the Old Catholics seem contented with the Roman Liturgy, with but slight, if any, emendations. One of the most eminent of them has just told me that he is indisposed to concede to Rome the advantage of a universal form. They are at least little inclined to receive much suggestion from us regarding our Liturgy as an offspring of theirs.

Both the Roman Catholics and the Old Catholics point with satisfaction to the many passages in the baptismal and communion services which correspond with theirs. So far as objectionably high doctrine is concerned, even the Lutheran standards are on a par with them. "This is the body of Jesus Christ" is the form at the moment of partaking.

As to American and Anglican influence, it is much to be regretted that we are supposed to desire to proselyte them, or, still worse, to patronize them. Nothing can be further from the true feeling. What is felt is the extreme importance of instituting a liturgy which has been tried and not found wanting. The Roman liturgy may be effective, but it has not been tried as the English has (we know with what results), that is, it has not been widely and fully tried in the vernacular. The efforts of Von Wessenberg, in Baden, were only partially successful, and it is only the Evening Prayer, and not the mass, which is still said in the German. . . . With regard, then, to the Old Catholic liturgy we are obliged to venture upon the little satisfactory basis of the *a priori*, and must ask before trial whether it is likely to do its work. So far as the Latin liturgy is concerned we are upon the solid ground of experience. The spectacle is truly shameful. Here are some 200,000,000 of Romanists, with some 200,000 ordained teachers, with a very brief service in one of the easiest of known languages; and yet it is a sealed book to the greatest number; so much so that the singing of metrical hymns often goes on at the same time that the priest is mumbling or whispering the service. Little, very little, attempt is made to deliver the Latin prayers. In Italy it is as bad as anywhere. Here is one of the noblest tongues, admirably adapted by its sonorous forms to the celebration of Divine service; and a tongue so well known that no school child could fail to master the short formulas of his religion, and yet the service is, if not a dumb show, at least a musical drama. I ask the Roman Church to give an account of it. Is it a piece of the most wretched neglect, or do they fear to dissolve a mystical sanctity by teaching their masses what they say, and then saying it audibly? (I am told that the English perverts render the Latin service magnificently.) Do the Roman Catholics fear even such knowledge as could be taught by rote to any laborer; and that in a fortnight? Let it be devoutly hoped that the Old Catholics, if they survive, will translate the service; or if they are too timid for this, let them teach it to their masses as we teach the service to the negroes at Cape Palmas.

Supposing the service translated, what is it? The communion service is alone used at Morning Prayer. That, aside from objectionable doctrine, is well enough. But, being so short, I regard it as inferior to the Russo-Greek, the Gallican, and that in the apostolical constitutions. These latter embody much of the litany. The Roman has this litany only at vespers. (I speak of the usual custom.) What is their litany? Archdeacon Paley said of the Anglican that its enumeration of human wants was nearly complete; that a Christian petitioner could have few things to ask God for, or to deprecate, which he would not find there expressed, and for the most part with inimitable tenderness and simplicity." This may be said of all historic litanies.

But the Roman does not deserve it as much as others. It is not so full as the Greek or as ours. It is disfigured with some fifty proper names of saints, biblical and other, with response after each or each two, "Pray for us." It however contains a fair portion of necessary detail, beginning, like ours, with "O God the Father," etc. It appeals to all angels, and prays for the prophets, priests, levites, bishops; for monks, virgins, and widows. I notice no petition for "the mother and family." It prays for deliverance from evil; from all sins; from sudden and unforeseen death; from the deceits of the devil; from anger, hatred, and malice; from lightning and tempest; from plague, hunger, and war; from everlasting death. It invokes as mediatorial the holy incarnation, advent, baptism, etc., as ours does. It prays for all dead saints and living ones; for the Church, kings, and for benefactors. Its earliest recognized source is Leo the Great. The Roman Church asserts that it was founded by St. Peter.

The Greek morning service, on the other hand, seems to include the litany. It names no saints but the Virgin, the others being included in a few words without the names. It prays for peace from above, salvation of soul, peace of all the world, well-being of the holy Church; for the union of all; for the present holy house of God; for them that enter in with fear; for the holy synod, priesthood, and diaconate; for the people, the emperor, and empress; for the court and army; for the city and all the faithful in it; for those that travel by water and land; for the sick and suffering; for prisoners of war; for their salvation; for deliverance from anger and need; then for the dead. If it is a mass for those dead, the person is named; prayer is made for the forgiveness of all his intentional and unintentional sins. It prays for the catechumens, that the Lord would manifest His Gospel to them; unite them with the Church. As a curiosity, I may mention their dismissal before the mass proper (missa). The priest exclaims, "Catechumens who are present, depart; the catechumens depart!" "No one of the catechumens." After their dismissal it prays for holiness "during this day" and for the rest of life, for a painless and reproachless death, for a good account before the dreadful judgment-seat of Christ. As a curiosity, the deacon exclaims, "Let us love one another, that we may with one mind acknowledge the Trinity." He then exclaims, "The doors! the doors! let us be attentive (watchful) in wisdom." Then follows the Lord's Prayer, the Nicene Creed only; all else is in harmony with the Roman communion service and our own. The Virgin is called, "consecrated temple," "paradise of reason."

This is the liturgy of Chrysostom and Basil the Great. Russia seems to owe her Christianization to it, says my learned friend, Probst von Bazaroff. About 980 A. D. Prince Wladimer sent commissioners to examine and report the best service, and in fact the best religion. The Sclavs were then pagan. On its becoming known that he was weary of the old worship, the several sects sought their adherence, even neighboring Mohammedans and Jews.

But his commission reported the beauty of the service at St. Sophia. A Sclavonic princess having been baptized at Constantinople some thirty years previously, still further turned the scale, and bishops and priests were imported from Constantinople, bringing with them their liturgy. This was immediately translated into Sclavonic or old Russian, and so it remains, with little variation, to this day. The liturgy resembles much that in the apostolic constitution, said to have been the most widely used of ancient liturgies. As a curiosity, I may mention that this latter has a "preface" to the Trisagion.

Such then are the two liturgies which are the only ones which practically present themselves in contrast with the Anglo-American. What shall we say of them? Are they adequate to their work? Ought either to be taken as it is by the Old Catholics? Would the Church of England or of America be what they are to-day if such liturgies had been adopted? With no psalter, no litany at Morning Prayer, no lessons (the Roman having no lessons), neither having the commandments, and both omitting the bulk of our Morning and Evening Prayer, the Lutheran service is a meagre service, and we see what has happened in Germany. The Greek service has had little fair opportunity, the Russian clergy never preaching. But notwithstanding this meagreness the Roman is the service of the Old Catholics. I ask, is it adequate? No! emphatically, no! The movement, if it is to live, must have a teaching service. Rome monopolizes the field of music and dramatic effect. The Old Catholics have appealed to reason, and they must answer in their turn the appeals of reason. They must operate upon the understanding as well as upon the aesthetic tastes.

Our brethren, "dearly beloved and longed for," present a pathetic spectacle. They possess good intentions and lofty personal character; but good intentions will not build a Church, nor control the sceptical masses of educated Europe. An Italian once said: "When Italians change their religion they do it for rationalism;" so with the German. Unless you can offer him something more than the denial of infallibility he prefers to abide in the old establishment. What cares he if they proclaim infallibility. They might pursue the course already begun and proclaim the omnipotence of the successor of Peter, and the immaculate conception, not of the Virgin only, but of all her line up to Adam. He regards other errors as nearly equal. And if the service is to remain scarcely distinguishable from the old one, the result need not be told. The movement will melt away.

It is for this reason that Americans and English desire to recommend their service. The English Church was grossly ignorant—her priesthood for the most accepted the reformation because they had to. The wisdom of our reforming fathers constructed from the stores of ancient and contemporaneous devotion a matchless ritual. The priesthood were forced to use it, and it has mellowed if not regenerated English society.

Let our dissenting brethren say what they will, there is more real devotion in the English establishment to-day than in any other body of Christian people whatsoever. Such was the opinion of a venerable and saintly evangelical as whose associate it was my privilege to begin my ministry. Such an innovation as a full responsive service would of course shock Lutheran prejudices, and would appear strange to Catholics who do not know what a response is. But I cannot doubt that the majesty of the Anglican liturgy would in due time work its way, first into the aesthetic appreciation and then into the hearts and minds of the people.

But ere this is read we shall have heard from the Bonn Conference, and know whether the party is still an entirety, or whether the more radical elements have joined the Swiss. If the party divides on celibacy and ritual, it is the opinion of Prof. Michaelis that the radicals will make this connection. Whichever way the matter turns the efforts of the Old Catholics should have the prayers of all who love the Faith.

LAWRENCE H. MILLS.

Stuttgart, June.

LETTER FROM MEXICO.

TO THE CORRESPONDING SECRETARY OF THE LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH.

CITY OF MEXICO, June 11th, 1878.

Miss Charlotte A. Hamilton:

MY DEAR FRIEND:—Since Dr. Riley's arrival here I have been writing to you once a week, and I hope that my letters will materially aid our precious Christian work in this beautiful but, alas! benighted land.

Let me assure you then, before saying anything further, that our work is daily increasing. I am constantly hearing that "a new congregation ought to be formed" in this or that place, "because there are brethren there who ought to be cared for." "The kingdom of heaven is like to a grain of mustard seed, . . . which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree." So indeed it seems to be in Mexico. Perhaps nowhere have these words of our Lord been more literally fulfilled than in this land. The seed sown by Aguilar thirteen years ago, has, we see, through the Divine blessing and Dr. Riley's incessant care, grown into a great tree, as it is written: "I have planted, Apollos watered; but God gave the increase." That God has signally blessed our work heretofore is plainly evident, and we see every prospect before us of a like success in the future. We have, as I have told you, magnificent church buildings. San Francisco is a grand church, and large enough to contain a congregation of over 3,000. San José de Gracia is also a fine church. We have the use of San Antonio Abad convent, where there is a stone church which could be repaired and rendered fit for service. Thus we have not to build places of worship, for we have them already, but only to preach the Word in this great and opulent city, and throughout the whole Republic, for we feel certain that the Lord has "much people here."

The laws of the country favor us very much, and Dr. Riley is in favor with some of the most influential men, which will no doubt greatly help to advance our work. We have several young men offering to study for the ministry; in short, we have every reason to rejoice in the work which the Lord has given us to do. One thing, however, does mar this our joy, and it is the question, Is the progress of our work to be hindered for want of funds to carry it on? Faith in the promise of the Saviour to build His Church forbids us to doubt that He will send us the necessary supplies to do so, by putting it into the hearts of earnest Christians to give, as God has "prospered them," for the sacred purpose; thus fulfilling the text: "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little." We therefore appeal to all such to give us timely aid. Our little band of Christian workers here may be compared to an army needing reinforcement. Our work is extending itself more and more, and new fields "ripe for harvest" are daily presented to our view. If our Christian brethren will duly consider our situation here, they will not fail to realize how painful it must be to us to refuse to respond to the entreaties of those who beg to have the Gospel preached to them. But, we ask, how can we venture to go to work in "new fields," when we have not even sufficient funds to meet the current expenses of our Church at the present moment? Mr. Mackintosh is exceedingly nervous, and almost frightened, because he has not sufficient funds to meet his payments. Dr. Riley has been giving his own private funds to meet this deficiency, much to our regret, because we know that he cannot afford it. If he had not done it, however, many of us would have suffered greatly.

It really makes my heart ache when I hear that young men, full of zeal for the Master's cause, and earnestly desiring to study for the ministry, cannot be received by us as students, because we have no means of supporting them; and again, when I think of our congregation at Oaxaca, which has been for so long a time abandoned and left a prey to the sects. If our brethren in the Faith would but think of the immense service which they can render to the Church of God in this their sister republic, they would gladly give of their penury, as well as of their abundance, remembering the text: "There is that scattereth, and yet increaseth," and feel the doing so an especial privilege. We do not doubt that if there was a famine of bread in Mexico, these our brethren would speedily send thousands to relieve so great a calamity. Then I beg them to consider that there is indeed a greater famine than that of bread in this land, nothing less than a famine of the *Word of God*. Imagine, Christians, this great country, inhabited by millions of human beings all equally redeemed with the rest of the human family by the Lamb of God "that taketh away the sins of the world," and yet knowing little of the Author of their salvation and of the "Lord who bought them." Is not this a lamentable fact? and shall we not take the Gospel light to these spiritually blind men and women? Oh yes! Christians, I trust that the love of Christ will "constrain" you to give all the pecuniary aid that you possibly can to bring this people to a "knowledge of the truth as it is in Jesus." Then will all the idols be burnt in the land and the Lord alone shall be exalted in that day.

I will now say something about our Church services, Sunday schools, and the meetings of our societies. On Sunday morning may be seen a great many persons entering the beautiful garden near to the door of San Francisco church for the purpose of attending service there. The chapel is usually crowded. The earnest devotion of these worshippers is known by the hearty responses they give to the prayers of the liturgy. Our ministers also preach very able sermons. Last Sunday morning an American lady, lately arrived in this city from Boston, attended our service, and she afterwards said that she had never before felt so affected during Divine service as she had on that day. Being Whitsun-day, the minister (Valdespino) preached about the descent of the Holy Ghost on the Apostles. I afterwards heard also of two men who had been deeply moved by Mr. Valdespino's earnest exhortations to all to ask God continually to send them the Holy Spirit, that they might be guided into "all truth."

Our Sunday-schools are doing much good, instructing men, women, and children in the truths of the sacred Scriptures. As I have already told you, gray-headed men and women frequently need as much Bible instruction as the children of our schools, because they have only recently been converted, and are therefore only now beginning to read the Word of God. The meeting of the Fraternal Alliance of the Church of Jesus takes place every Monday evening, and is becoming more and more interesting. Imagine a large and well-lighted room, crowded with the members of our societies—men, women, boys, and girls—Dr. Riley, of course, as chief president, presiding, with Mrs. Martinez (the president of the Women's Society) and Florencia Tomayo (the president of the girls' society) on his right, and Pedro Aguilar (president of the boys' society) on his left. Very good addresses have been made by some of the members of this society, and we feel sure that the faith and love of the brethren will be much strengthened by these frequent meetings. Mrs. Hooker never fails to be present with her girls, except when it rains too hard to come so great a distance. You remember, no doubt, that the ex-convent of San Antonio Abad is situated near to the suburbs of the city.

Mr. Guadalupe Lopez, a young man twenty four years of age, is desirous of becoming a minister of the Church of Jesus, and has, after due consideration, been accepted as a student for the ministry. He seems to be very intelligent, and will no doubt make an able preacher of the Gospel. He made an address at the meeting of the Fraternal Alliance of the Church of Jesus, which was specially intended for the children, who he hoped would do much to extend its glorious work throughout their country. I am glad that another "laborer" is coming to work in the Lord's vineyard, for we have indeed very "few."

I will now relate an amusing incident. One of our Indian converts in the town of Jojatba, who has a remarkably grave face and seems to have a great measure of Christian faith, rides about on a bull with his wife and child; he takes a musical instrument with him, and wherever he can he sings to the people the hymns of our liturgy, talks to them about the Bible, and reads passages to them from the sacred volume, saying: "Just listen to this, please." Thus this poor Indian is doing what he can to hasten the time when "all shall know the Lord" and "keep" His commandments.

July 17th.—Dr. Riley begs me to tell you that he is very much encouraged; prospects seem to favor our work. The repairing of San Francisco church is going on, and he wishes all the money that has been contributed for the purpose sent as soon as possible, as he expects to get through the work this Summer and have the church ready for service immediately after.

I earnestly ask our Church press to kindly publish this letter, and thus give our work a helping hand.

With kindest wishes to you and all our Christian friends, I remain, as ever, your sincere friend,

ANNA GRUT,

Formerly Sister Anna, of the church of the Holy Communion, New York.

ENGLAND.

CONSECRATION OF THREE BISHOPS.—On Monday, June 24th, in St. Paul's Cathedral, London, took place the consecration of three bishops. The Rev. Dr. W. D. Maclagan, of Kensington, one of the best-known and most popular of the London clergy, was made Bishop of Lichfield, succeeding the lamented Bishop Selwyn. The Rev. G. H. Stanton, late vicar of Holy Trinity, St. Giles (a congregation composed largely of working men), was made Bishop of the new diocese of North Queensland. The Rev. F. A. R. Cramer Roberts, who becomes Bishop of Nassau, in succession to Bishop Venables, was a country clergyman, having been vicar of St. John's, Brindley Heath, Surrey. The sermon was by the Rev. G. H. Wilkinson, vicar of St. Peter's, Pimlico, from Ezekiel xvi. 59, 60. At most of the churches in Kensington special intercession was made for the Rev. Dr. Maclagan, both on Sunday and on Monday, St. John the Baptist's day, the day of his consecration.

TEMPERANCE IN THE HARVEST-FIELD.—The Archdeacon of Buckingham has issued a circular to the clergy of his deanery suggesting to them to use their influence to procure the substitution of non-intoxicating drinks for those heretofore used in the harvest-field. He proposes personal interviews with the employers and the laborers, meetings, and the obtaining and diffusing of information as to the best receipts for making non-intoxicating drinks, and the simplest method of supplying them.

MEETING OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The venerable society, in anticipation of the Lambeth Conference, issued circulars appointing meetings on Wednesday, June 19th. Two were held. The first in the afternoon, at the Sheldonian theatre, Oxford. Among the persons present we notice the names of the Bishops of Albany, Iowa, North Carolina (assistant), and Ohio. From Canada were the Bishops of Fredericton, New Brunswick, and Niagara. The Bishop of Oxford presided, and in the name of the society extended a hearty welcome to those of their brethren who had crossed the sea to be with them at this season. Bishop Bedell proposed and Bishop Lyman seconded a resolution "that the multiplication of religious divisions furnishes additional reason for Churchmen throughout the world to draw more closely the bonds of unity among themselves." Bishop Perry's resolution, seconded by Bishop Medley, of Fredericton, was "that the interchange of brotherly counsel and experience between workers in distant countries, under divers circumstances, is calculated to be a great service to missionary work." In his speech upon the resolution Bishop Bedell said that he was grieved to say that one of the latest exhibitions of this sect spirit had occurred within a certain portion of their own body, who called themselves "Reformed Episcopalians," who were a great deal more Protestant than Protestantism, and certainly very much less Episcopalian than the lowest type of Episcopacy which had ever been seen in the Anglican Church. [Cheers.] These Reformed Episcopalians did not much disturb Churchmen in America, and he hoped they would not much disturb Churchmen in England. How singular it was that in the midst of the illumination of the nineteenth century members of any Church which held the pure truths which had been handed down to them by the Church of England, should find it necessary to

invent something more suitable? There was already a sect within this new sect, and it was probable that in six or eight years there would be ten or twenty. It was not a sect of this kind that could ever have any real influence; but it illustrated the absolute necessity there was for those who loved the truth to know each other, to have their hearts bound together by love and charity, to pray more earnestly for the power of the Holy Ghost to keep them more close to the foundations of that Rock on which the Church was planted. It showed how necessary it was that they should work together in every part of the world for the extension of the true Gospel, which had been committed to them as a most holy trust. He looked upon the Church of England as the bulwark not only of Protestantism, but in this age the bulwark of Christianity. [Cheers.] If the foundations of that were destroyed, what should the righteous do? Believing in his heart that here in Oxford and in Cambridge was the fountain of the truth which was to be accepted in all parts of the world, he prayed above all that God would keep these universities pure and steadfast in the faith as it was in Jesus, and that they might be forever the fountain of living water, watering the whole face of the earth. [Loud cheers.]

In the evening a meeting was held in the Town Hall, when Bishop Stevens, of Pennsylvania, moved and supported in a speech a resolution "that this meeting desires to express its gratitude for the faithfulness and for the earnest zeal with which, during a period of nearly two centuries, the Society for the Propagation of the Gospel has labored in the cause of Christ."

On the following day the chief of the anniversary services was held in St. Paul's cathedral, London. The Holy Communion was administered, and the sermon was delivered by the Bishop of Ripon. In the evening there was a *conversazione* for the special reception of the American bishops at the Westminster Palace Hotel.

Another meeting was held on Friday, June 28th, in St. James's Hall, London. Bishop Schereschewsky, Missionary Bishop of China, of the American Church, read a paper upon the missionary work in China, the great field which existed there for missionary work, the difficulties and drawbacks in its way, and the advantages which the country possessed for the work as compared with India.

Bishop Bedell, of Ohio, spoke on the foreign missionary work of the Church of the United States. The conference was also addressed by the Bishops of Maritzburg, Bloemfontaine, Montreal, Fredericton, Saskatchewan, Barbadoes, Adelaide, Christ Church, and others, and papers were read and short addresses delivered on the missionary work of the Church under its different aspects in Africa, Australasia, and America.

The Anglo-Continental Society. — At a committee meeting of the Anglo-Continental Society, the Bishop of Winchester, and subsequently the Bishop of Adelaide, in the chair, it was resolved that, at the close of the Lambeth Conference, some of the British, colonial, and American prelates, clergy, and laity, should be invited to a *conversazione* to consider the state of religion on the Continent, together with some of the leaders of the Old Catholic movement in Germany and Switzerland. A committee was appointed for making the necessary arrangements. The secretary stated that two of the Old Catholic students, supported by the society at Bonn and at Berne, had been ordained, that two students were now supported at Bonn and one at Berne, and that another was about to be sent to Bonn from Austria, who, after his education, would return to his native country and there officiate. The state of religion in Italy was brought before the meeting by M Baudinel; the reforming movement in Mexico by Mr. James. It was resolved that an address should be presented to the Armenian Patriarch, at present in England. A committee was appointed for communicating with the bishops and members of the Bulgarian Church.

Death of Captain Laurie.—Captain Laurie, the Governor of York Castle, died suddenly on the 22d of June. He was known as a zealous and active Churchman, interested in the free-church movement, and in fact in every praiseworthy work. As head of the castle he made several important reforms in the prison, not among the least of which was an arrangement by which the "prison chapel" ceased to be a "chapel prison." Captain Laurie visited this country about ten years ago, and on one occasion made an address in New York at a meeting of the Christian Unity Society.

IRELAND.

Bishop of Cork Elected.—The Bishop of Ossory was on Thursday, June 27th, elected in room of his father, the late Dr. John Gregg, to the bishopric of Cork. Canon Henry Jellett, D.D., was also nominated for the see, but in the final poll the Bishop of Ossory obtained 109 out of 160 clerical votes.

FRANCE.

M. Loyson.—Father Hyacinthe delivered his concluding lecture on Sunday afternoon, June 23d. He advocated a reform of Roman Catholicism, based on the abolition of papal supremacy, popular election of priests, vernacular liturgies, and liberty of marriage for priests. His auditors have been chiefly Protestants.

A Curious Controversy.—A singular controversy is going on between the *France* and some Legitimist organs The former, in reply to some sneers at the subordinate position of France at the congress and the supremacy of Prince Bismarck, remarked that the Republic had not acted like Louis XVIII., who made the Duke of Wellington a marshal of France for his victories over his own country. This allegation the Legitimists indignantly deny; while the *France* justifies its statement by citing M. Dupin, the president of the chamber of 1851, who cuts so unenviable a figure in Victor Hugo's "Histoire d'un Crime," and who in 1827 penned the following note: "Prince Hohenlohe, a foreigner, is made a marshal of France. One learns also that the Duke of Wellington has received that title from Louis XVIII." The *France* also appeals to Colonel de Chesnel's "Military Cyclopaedia," which, under the head of Wellington, says, "France cannot without a painful feeling of shame see King Louis XVIII. make Wellington a Duc de Brunoy and a Marshal of France"; likewise to the "Dictionnaire de Bouillet," which says of Wellington, "Louis XVIII., in his gratitude, went as far as giving him the title of Marshal of France."

ITALY.

The Pope's Opinion of Matters in Rome.—The *Osservatore Romano* publishes an important letter addressed by Leo XIII. to the cardinal-vicar on the subject of religious instruction. The pope says that the happiness he has felt at the many manifestations of reverence and affection received from all parts of the world since the commencement of his pontificate has been embittered by the general condition of the Church, subjected on all sides to violent persecution, and especially by what is occurring in Rome itself. An unbridled press fights against the faith, Protestant temples and schools spring up on all sides to create a generation antagonistic to the Church, and, as if all this does not suffice, the municipality has forbidden religious teaching in schools, thus removing the barriers against the influx of heresy and opening the way for a new kind of foreign invasion. In these circumstances, the pope, enlarging on the necessity of religious instruction, urges how incumbent it is upon the cardinal-vicar and clergy to strive for the religious education of the young, to increase the number of oratories and schools, to call in the aid of virtuous and charitable laymen, and make every possible effort in order that in this holy city the light of the Catholic faith, which heretical sects would seek to extinguish, may be preserved.

The Pope and the Jesuits.—The following appears in the London *Standard*:

Rome, Monday, July 24th.

In consequence of the factious opposition of the Jesuits, the pope has threatened the general of the order with the expulsion of certain Jesuits from Italy. There is also a difficulty at the Vatican on the subject of turning out thence the whole nest of parasites who had established themselves there under Pius IX. Strong efforts are being made by the anti-reformers to drive out Father Pecci, the pope's brother, from the Vatican.

SWITZERLAND.

Confirmation in Geneva.—On Thursday, June 14th, a confirmation was held in the church of the Holy Trinity, Geneva, by the Bishop of Guildford. Notwithstanding the inclemency of the weather, a large congregation, composed of the English residents and visitors, attended the service, when the church was beautifully decorated with flowers for the occasion. The English chaplains at Berne and Lausanne and the American chaplain took part in the service.

CHINA.

The Famine.—Horrible accounts come of the famine. The impoverished country consists of the greater part of the province of Shansi, parts of south-western Chihli, western Shantung, and the northern districts of Honan, comprising an area variously estimated at from 70,000 to 100,000 square miles. The greatest distress (says the Shanghai correspondent of the *Times*, writing on the 27th April) is in the southern half of Shansi, including the provincial capital, Tai Yuen, the population of which, unless rain comes at once, bids fair to become absolutely extinct. In its details, as given by all witnesses, foreign and native, official and missionary, it is the direst calamity that this or any country has been visited with. A horrible narrative shows how the living eat the dead; and when corpses fail, they kill the weakly ones for food. By starvation and cannibalism five millions of the population have perished. The chief obstacle to relief in China, as in India, is the want of adequate means of transport. Although the emperor says with some truth that the loss of his subjects is the result of his government's misdoing, it is probably too much to expect that his government will in future consider the danger of refusing the offer of railways and neglecting the old canals and roads.

MAINE.

Waterville—*St. Mark's Mission.*—The opening service in the lately completed chapel of this mission took place on the evening of Friday, July 5th. Evening Prayer, with special psalms and lessons, was said by the missionary in charge—the Rev. Edwin F. Small. The sermon on the text, "We then as workers together with Him beseech you also that ye receive not the grace of God in vain" (I. Cor. vi. 1), was delivered by the Rev. Edward R. Brown, of Unionville, Conn., and was very appropriate to the occasion. The closing prayers were taken from the Order for the Consecration of Churches.

The building of this chapel at the end of the first two years of the mission is a substantial mark of true and real Church work in one of the most important towns of the State. The chapel is fifty-three feet long by twenty-five feet wide, and is built in the simple Gothic style, the plans being furnished by Mr. William F. Fassett, of Portland. A beautiful Gothic arch forms the chancel, on the right of which are two smaller arches, which form the choir and organ room. The chancel furniture (a gift from the bishop of the diocese) is very handsome, being made of red oak, beautifully finished. The seats are movable, and are built of ash. The walls of the building are tinted, the inside of the chancel being of a light blue, and the finishing is all of ash. The builders are Messrs. Smith and Meader, of Waterville, and a great deal of credit is due them for performing such satisfactory work. The total cost of the chapel is $1,200, a part of which has been received from Church people in other places.

MASSACHUSETTS.

Boston—*St. Ann's Chapel, Highland District.*—The first services connected with this mission, formerly under the charge of the Rev. W. W. Silvester, of St. Mary's parish, were held in a barber's shop, on Dudley street, February 6th, 1876. The late Mrs. Ann J. Phillips, a most worthy woman, took an early and active interest in the Sunday-school and the Church services which began at that time. Shortly after the commencement of the work, and in furtherance

of the objects aimed at, Mrs. Phillips gave a lot of land, measuring fifty by ninety feet, on Cottage street, near Dudley, and a handsome sum toward the erection of the chapel, the cornerstone of which was laid, with appropriate ceremonies, September 21st, 1876. The subsequent death of Mrs. Phillips, and the disinclination of St. Mary's parish to aid in completing the building, caused the enterprise to languish for a while; the Sunday-school having been continued without intermission from its beginning at the barber's shop. By the assistance of the bishop of the diocese and the hearty coöperation of the Rev. Percy Browne, rector of St. James's church, the chapel has been completed, and services were held there for the first time on the evening of Sunday, June 30th, the Rev. Messrs. Saltonstall, Converse, Howe, Babcock, and Browne taking part in the service. The mission is now under the charge of the last-named clergyman, and there is little doubt that it will occupy an honored place in the Church.

NEW YORK.

NEW YORK—*St. Michael's Church.*—It is still a rural suburb where St. Michael's quaint and modest tower is seen among the trees, and an omnibus takes the visitor up at Thirty-second street and sets him down at Ninety-ninth street, forty-five minutes' ride, or about six and a half miles from the City Hall. How primitive then must have been the surroundings seventy years ago, when the little church was consecrated by Bishop Moore! It is said that up to the year 1805 there was no Episcopal church between St. Mark's in the Bowery and St. John's church at Yonkers. There were many Church families scattered along the east shore of the Hudson below the point last named, and meeting together in 1805, they resolved to organize a parish and erect a church, to be known as St. Michael's church. The first edifice was built on a plot of ground equal to eight city lots, fronting on Broadway, and running north from Ninety-ninth street. It was a wooden structure, and was furnished with spire, belfry, and bell. The last was subsequently removed and a second bell was placed in the belfry, which on its passage across the Atlantic had been captured with the rest of the cargo by a privateer. It was recovered finally, but it cost the parish over $700, or more than one dollar for every pound of metal. The organ of the church, bought in 1824, in England, cost $300.

The first officers elected by St. Michael's parish were Robert F. Kemble and William Rodgers, wardens, and Valentine Nutter, Edward Denscomb, Michael Hogan, William A. Davis, Oliver H. Hicks, Jacob Schieffelin, Thomas Eade, and Isaac Jones, vestrymen. The congregation was aided in its effort to raise the means to build and carry on its work by Trinity parish. On the early parish records of St. Michael's are to be found entries of minutes ordered by the vestry, directing the bell to be rung on every Saturday at sundown, if service was to be performed next day; also directing that the expenses of placing a sun-dial in the church-yard should be defrayed by the vestry. Up to 1833 the salary of a clerk to "lead in the responses" was provided, the amount varying from $50 to $200 per annum. The first rector of the church was the Rev. J. H. Hobart afterwards bishop of the diocese.

St. Michael's church suffered by fire, the flames totally destroying the edifice, in October, 1853. The parish had by this time become so vigorous and fruitful in good works as to be designated the "mother of churches." Its rector (the Rev. Wm. Richmond) had long been the "acknowledged leader in all missionary and charitable movemnts, not only among the surrounding population, but in all the charitable, beneficent, and corrective institutions, public and private, in the upper portion of the municipality." A new church was speedily erected on the ruins of the old, and consecrated by Bishop Potter in November, 1854. This is the St. Michael's church of to-day. It is fifty feet front by seventy feet deep, and has about 400 sittings. Its spire is surmounted by an iron cross weighing 700 pounds.

The present rector of the church is the Rev. Dr. T. M. Peters. He succeeded the Rev. Mr. Richmond, who ministered most acceptably from 1820 to the period of his death, in 1858. In 1808 the whole number of communicants was sixty, and they were scattered all over the island above Fourteenth street. The present number is 219.

The rectors of St. Michael's church appear to have laid the foundations of most of the parishes in the northern part of the city. Not only was there no church north of St. Mark's when St. Michael's was organized, but there was no place of worship of any kind from the Dutch Reformed church at Sixty-ninth street to Spuyten Duyvil Creek. The Rev. Dr. Samuel F. Jarvis, who was elected rector of St. Michael's in 1810, commenced a Sunday-school at Fort Washington over sixty years ago, which led to the formation of St. Ann's church, now connected with the church of the Intercession, at Carmansville. St. Mary's church, Manhattanville, was organized by Mr. Richmond, as was also St. Matthew's, Yorkville, since succeeded by the church of the Redeemer. It is claimed that St. Andrew's church, Harlem, was commenced under the ministerial aid of St. Michael's. All Angels' church, in Eighty-first street, and St. Timothy's church, in Fifty-seventh street, were also founded by clergymen discharging the duties of assistant minister in St. Michael's church.

Nor have the faithful labors of the missionary pastors of this church ended here. They have supplied public services at different times to the larger part of the public charities of the city, and have founded such institutions as the House of Mercy, at the foot of Eighty-sixth street, and the Sheltering Arms, at One Hundred and first street and Broadway. The parish, coöperating with them, has in the past established or aided in carrying on three public schools and a library in Yorkville and Manhattanville. The present rector is very active in his missionary plans and work. Besides his well known labors in connection with the Sheltering Arms he is the head also of the Bethlehem mission, on Ninth avenue and Eighty-second street. One of his Sunday services is held in the Bloomingdale Lunatic Asylum, and a weekly evening service is conducted by him at the Leake and Watts orphan house.

St. Michael's church is free, supported by voluntary contributions and from rents of its property endowment derived from Trinity parish. Last year its congregation, which is largely composed of poor people, gave $3,737.05 for various missionary objects and charities, including its parish work. The Bethlehem mission supplies religious services to a large German population west of Central Park. Connected with the chapel are 130 communicants, and in its Sunday-school are 140 children, with an attendance of seventy in the industrial school. A ragged school is proposed in the plans for the extension of this mission's usefulness, and the aid of Churchmen at large is earnestly invoked to enable the rector of St. Michael's and his coworkers to carry out these plans. The Sunday-school of the parish church numbers four hundred and eighty children.

ALBANY.

DELHI—*St. John's Church.*—In response to an earnest appeal from the rector (the Rev. E. B. Russell), the sum of seventy-five dollars was received at the offertory on Sunday, July 7th, for the orphan house at Cooperstown.

LONG ISLAND.

GLEN COVE—*Meeting of the Clericus.*—At the meeting of the Clericus, on July 8th, the Rev. Dr. J. C. Middleton presented a very able and instructive essay upon "Prayers for the Dead." The subject was discussed by many of the clergy present, and different opinions expressed. Already the benefits of such a gathering of the clergy are being appreciated. Subjects other than those strictly diocesan are considered with great advantage to all present. The next meeting will be held in Huntington, when the Rev. Dr. W. A. Matson will read a paper upon the best methods of sermon writing.

OYSTER BAY—*Christ Church.*—Mr. Booth, of New York city, is constructing a beautiful chancel window for the new church. The design is of our Saviour in the act of pronouncing benediction. The tracery work is a happy combination of the wheat and the vine, and the inscription, "In Memoriam Philip Youngs, first Delegate from this Parish to the New York Convention. 1787." The organ for the church is being built at the factory of Mr. H. L. Roosevelt. It is hoped the building will be ready for occupancy early in September. The bishop will make the consecration of this church his first official act after arriving home in October.

BOY CHOIRS.—In Queens county there are five parishes in which boy choirs conduct the musical portions of the service. In every instance the change from a quartette choir to the boys' choir has been attended with favorable results, both in an increase of congregation and heartier responses in the service.

WESTERN NEW YORK.

ROCHESTER—*St. Clement's Church.*—At a recent meeting of the diocesan missionary board, the special committee to which was referred the affairs of this parish and its relations to the board reported the result of its investigations, and presented the following preambles and resolution:

Whereas, the present owner of the late property of St. Clement's parish is unwilling that the said property should by any means pass into the hands of the said parish; and

Whereas, the rector and vestry of St. Clement's parish appear to be faithfully prosecuting the work of the Church in the twelfth ward of this city, and insist upon their ability and exclusive right to carry on said work; therefore

Resolved, that the relations of this board to the Rev. D. A. Bonnar as its missionary be and the same are hereby continued.

After a full discussion of the subject, the preambles and resolution were adopted.

NORTHERN NEW JERSEY.

NEWARK—*St. Matthew's German Church.*—The bishop of the diocese visited this church on the evening of Friday, June 28th, and confirmed twelve persons. During the two years' work in this parish of the Rev. C. F. W. Treptow, more than 100 Roman Catholics and unbelieving Germans have been gathered into the Church. Who will help this German Church work? It is in great need of assistance.

PENNSYLVANIA.

PHILADELPHIA—*St. Stephen's Church.*—This church is now undergoing a complete renovation and some improvements. The interior of the church is to be handsomely frescoed and the walls are now being prepared for that purpose. An addition is to be made to the northern side of the building, and it is intended to erect a transept of the dimensions of twenty-five by thirty-six feet on the slip of ground directly to the north of the altar, running west to the wall of the Burd monument memorial room, and facing on the little street to the north of the church, called Marble alley. This transept will increase the seating capacity of the church. In it there will be a gallery and stairway, the door of the same being on the adjoining street. West of the transept, and adjoining the Burd memorial, there is to be a small vestry-room. The new transept is to be thirty feet high, with peaked roof, all the new portion to be rough-cast, to correspond with the rest of the church. It is expected that services will be resumed about October 1st.

CENTRAL PENNSYLVANIA.

CONVOCATION OF THE SUSQUEHANNA.—This convocation met in St. John's church, Bellefonte, on Tuesday, July 9th, at 7:30 P. M. After Evening Prayer the Rev. J. H. Black, in the absence of the appointed preacher (the Rev. J. M. Peck) and of the alternate (the Rev. John London) delivered the convocation sermon.

The convocation met at 9 A. M., on Wednesday, in the Sunday-school room, for business. The Rev. F. Duncan Jaudon was reëlected secretary and treasurer for the ensuing year. The following appointments were made: The Rev. John London, convocation preacher; the Rev. Dr. Francis Clerc, alternate; the Rev. William Marshall, preacher for Wednesday evening; the Rev. C. E. Fessenden, alternate; the Rev. J. H. Black, essayist; the Rev. Louis Zahner, alternate. Subject for essay, "The Great Pentecost." Morning Prayer was said at 10:30. The Rev. H. H. Hewitt delivered the sermon. The Holy Communion was celebrated by the dean, the Rev. Dr. Charles Buck, assisted by the Rev. Dr. J. H. Hopkins.

Convocation met again at 3 P. M., when the Rev. Mr. Jaudon read, in the presence of the clergy and congregation, an essay on "Aggressive Work." The next convocation was appointed to meet at Sunbury, on Tuesday, October 1st.

The convocation met again at 8 P. M. in the church. After Evening Prayer the Rev. Mr. Black made an address on the parable of the one lost sheep. The Rev. Dr. Hopkins followed on the parable of the lost piece of money, and the Rev. Milton C. Lightner made an address on "Personal Responsibility." The dean closed the services with an address, in which he tendered the thanks of the convocation to the rector (the Rev. John Hewitt) and to his congregation for the great care they had taken in the entertainment of the clergy. The services were exceedingly interesting and were well attended. The Rev. Allan S. Woodle and the Rev. Thomas O. Tongue, of the Convocation of Harrisburg, and the Rev. George C. Field, of the Diocese of Pennsylvania, were cordially welcomed in the convocation.

Through the kindness of the rector several of the clergy had a delightful time on Thursday, visiting a remarkable cave about twelve miles from Bellefonte. It is more than a quarter of a mile long, and is entered by a boat, the water being from ten to seventeen feet deep.

DELAWARE.

DIOCESAN STATISTICS.—The Journal of the last convention gives the following statistics: Clergy canonically resident, 26; candidates for Orders and postulants, 3; ordained, 1 deacon; parishes, 31; churches and chapels, 35; baptisms (infants, 277; adults, 32) 309; confirmed, 133; communicants, 2,063; marriages, 59; burials, 159; Sunday-school teachers, 356; pupils, 2,900; contributions, $29,856 36.

ALABAMA.

GAINESVILLE—*A New Church.*—About the middle of May last work was commenced in the erection of a church building in this place. On Sunday before last the Rev. Mr. Hall, the missionary in charge, held the first service in the new building, which was crowded to its utmost capacity. The church is built of wood, with open roof, Gothic architecture, and will seat about 200 persons. The building was planned by Mr. Hall, who also was overseer of the work. The funds being exhausted, work has stopped for the present. The people will not incur debt. When completed, they will have a beautiful little church, costing about $2,000.

MISSISSIPPI.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held June 25th, Messrs. U. B. Bowden, Normand Harris, and W. T. Caston were recommended to the bishop to be received as candidates for Holy Orders. Mr. G. G. French has made application to be received as a candidate.

DRY GROVE—*Bishop Green Training School.*—The report of the Rev. Dr. Douglas, warden of this school, to the last convention, says the school during the last year has instructed ten candidates for Orders and postulants, and three persons not yet become postulants. The following sums of money were received: From without the diocese, $1,370; from the diocese, $135.90; Society for the Increase of the Ministry, $100; school fund, Hinds county, $80; total, $1,685.90. The Rev. Dr. J. B. Clemson, of Delaware, presented about 500 theological books to the school, which now has a library of about 1,000 volumes.

DIOCESAN STATISTICS.—The Journal of the last convention gives the following statistics: Baptisms (adults, 74; infants, 338), 412; Sunday-school teachers, 238; pupils, 1,743; confirmations, 175; marriages, 62; burials, 114; offerings—communion alms, $1,092.05, parochial, $27,626.04; diocesan, $2,105.67; extra offerings, $2,825.35; total, $33,649.09.

LOUISIANA.

DIOCESAN STATISTICS.—The Journal of the last convention gives the following statistics for the last year: Baptisms (adults, 94; infants, 567), 661; confirmations, 332; communicants, 3,016; marriages, 169; burials, 306; Sunday-school teachers, 343; pupils, 2,727; parochial school teachers, 6; pupils, 60; industrial school teachers, 23; pupils, 199; contributions—communion alms, $1,537.48; extra diocesan, $360.74; diocesan, $2,427.10; parochial, $53,402.92; total, $57,728.24; clergymen canonically resident, 36.

NORTHERN TEXAS.

CORSICANA—*Appeal.*—Corsicana is a growing town of about 4,000 inhabitants, and is the centre of one of the richest sections of prairie land in the State. In past years the church in the town has been at a great disadvantage, because of the frequent changes of its clergymen, owing to the absence of a rectory; the small salary which can be afforded by the parish, united with the missionary stipend, not being sufficient to pay the rent of a house and furnish the support of a clergyman. The bishop, realizing the necessity of a rectory, has purchased three lots on which to build one, and the Church people, being poor, cannot contribute more than $500, which sum they will give. Without $500 in addition to this amount it will be impossible to erect a house. The missionary in charge of the work at this town has begun a parochial school, and in order to its continuance needs a school-house, which will cost $350. He therefore asks immediate assistance from Church people in building the rectory and the school-house.

Contributions may be sent to the Rev. Peter Wager, Corsicana, Texas.

SOUTHERN OHIO.

CINCINNATI—*Chapel of the Redeemer.*—The chapel on Elm street, near Findlay, has received the title of the chapel of the Redeemer from the committee on missions of the Church Association.

Christ Church.—The laymen's association of this church is attempting to raise a fund of $1,200, to furnish reading and recreation rooms, as the head-quarters of a parochial working men's club.

Alumni Association of Kenyon College.—At a recent meeting of the Kenyon College alumni residing in this city, minutes were adopted in memory of Messrs. John L. Miner, of the class of '32; Robert Bedell Burton, of the class of '58; and George Pendleton Bowler, all of whom died during the past year.

Century Club.—This association was organized three years ago by the bishop of the diocese to supply a permanent fund for diocesan missions. The number of names on the list is seventy-nine, and the amount due from the members is $2,687 per annum. From several causes (among which is financial hardness) the income last year was about $1,200. The club has been of great help to diocesan missions, and it is hoped that the number of its members will increase.

QUINCY.

EXAMINING CHAPLAINS.—The bishop of the diocese has appointed the Rev. Messrs. G. H. Higgins and E. H. Rudd examining chaplains.

MISSIONARY APPROPRIATION.—It has been determined by the board of missions of the diocese that at least $1,000 shall be appropriated to missionary work for the coming year.

PEORIA—*St. Paul's Parish.*—The bishop has given to this parish the use of a piece of ground in the northern part of the city for the erection of a church building. The land belongs to the diocese, and this disposition of it is in accordance with the will of the late John Birkett, who bequeathed it to the Church.

DIOCESAN MISSIONS.—At the last meeting of the board of missions of the diocese at Knoxville, during the commencement week, the bishop announced that he had made the following arrangement: The diocese is divided into four deaneries, making almost an equal division of territory. They are to be known as the deaneries of Quincy, Galesburg, Rock Island, and Peoria, and will be composed of the following counties: *Quincy*—Adams, Brown, Calhoun, Hancock, and Pike. *Galesburg*—Fulton, Henderson, Knox, McDonough, Schuyler, and Warren. *Peoria*—Bureau, part of Marshall; Peoria, part of Putnam, and Stark. *Rock Island*—Henry, Mercer, and Rock Island. The deans appointed are: The Rev. C. W. Leffingwell, D.D., for Galesburg; the Rev. T. I. Holcomb, for Rock Island; the Rev. Dr. Lloyd, for Peoria. The appointment for Quincy is not made at present. The board decided to adopt some sort of a pledge system for raising missionary money, in addition to the quarterly collections. The matter was committed to the Rev. Dean Holcomb, with the secretary, for arrangement.—*The Province.*

MONTANA, UTAH, AND IDAHO.

SALT LAKE CITY—*St. Mark's Church.*—The statistics of this parish for the year ending May 1st, 1878, are as follows: Baptisms (adults, 2; infants, 44), 46; communicants, 186; celebrations of the Holy Communion, 17; marriages, 21; burials, 35; Sunday-school teachers, 25; scholars, 400; day-school teachers, 18; scholars, 400; scholars enrolled during the year, 568; amount of money distributed to the sick and poor, $975.29; offerings in church, $1,052.25; at the Holy Communion, $414.29; total offerings and contributions, $7,121.99.

CALIFORNIA.

CHINESE CANDIDATES.—Two Chinese young men are preparing themselves for the ministry of the Church in San Francisco.

BERKELEY—*Consecration of St. Mark's Church.*—On Saturday, June 8th, the bishop of the diocese consecrated this church, built for the Bishop Berkeley mission, to the worship of Almighty God, being assisted in the service by the Rev. Mr. Mayer, missionary in charge, the Rev. Drs. McElroy and Akerly, and the Rev. Messrs. Cochran and Lion. The request to consecrate was read by Prof. Welcker, and the sermon was delivered by the bishop. On Whitsun-day six persons were confirmed in the church.

SAN JOSE CONVOCATION.—This convocation met in Calvary church, Santa Cruz (the Rev. Robert Scott rector), on Monday and Tuesday in Whitsun-week; the Rev. G. W. Foote, dean, presiding. On Monday evening, after a brief service, the subject of "The Lord's Day" was announced for discussion, the Rev. E. P. Gray, Rev. J. H. Babcock, Rev. C. O. Tillotson, Rev. J. B. Britton, and Rev. D. O. Kelley made addresses. The private devotional meeting of the clergy, on Tuesday morning, was one of the most enjoyable features of the session, and it was regretted that more time was not allowed for it. Tuesday being also St. Barnabas's day, after Morning Prayer and the celebration of the Holy Communion, the Rev. Geo. H. Watson preached, and in the afternoon an essay was read on the subject of "The Second Coming of Christ and the Millennium," which was followed by quite an animated and interesting discussion. The essayist and all the speakers seemed to recognize fully the difficulty and uncertainty which must pertain to any attempt at an interpretation of the prophecies relating to the subject, and so cautiously refrained from dogmatic assertions. The pre-millennium view, and that put forth by Bishop Wordsworth, seemed to attract the chief interest and attention. . . .

It is expected that the next meeting of the convocation will be held early in September, in Salinas and Monterey.—*Pacific Churchman.*

ENGLAND.

LAMBETH CONFERENCE.—The Lambeth Conference opened in the chapel of Lambeth Palace, at eleven o'clock on the morning of Tuesday, July 2d. The Holy Communion was celebrated, and the sermon was delivered by the Archbishop of York, who took as his text Galatians ii. 11. The Archbishop of Canterbury was the celebrant in the Communion service, and was assisted by the Bishops of London, Salisbury, and Winchester.

After taking lunch the conference reassembled for business at 1:30 P. M. The Archbishop of Canterbury presided, and opened the session with an address explaining the objects of the conference. The first topic of the programme was then announced for discussion, viz., "The Best Mode of Maintaining Union between the Various Churches of the Anglican Communion." The speakers at this session were the Archbishop of

York and the Bishops of Iowa, Edinburgh, Pittsburgh, Albany, Adelaide, Louisiana, Barbadoes, Dunedin, and Peterborough. The matter was ultimately referred to a committee.

About seventy bishops were present at the opening session of the conference, and the Archbishop of York, who absented himself from the conference of 1867, was attended at this one by all his suffragans except the Bishop of Durham.

COLLEGIATE AND ACADEMIC.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.—The exercises of commencement-week at this school coincided with the tenth anniversary of the foundation of the institution. The exercises were begun with the delivery of the baccalaureate sermon, on Whitsun-day, June 9th, in St. John's church, by the Rev. Dr Leffingwell, from the text (which was also the motto of the graduating class), "Walk as children of light." On Monday the annual examinations were held, and were very creditable to both teachers and pupils. In the evening of the same day five of the pupils of the school were confirmed at St. John's church by the bishop of the diocese, who delivered the sermon, the Bishop of Indiana and other clergymen being present.

Tuesday, the 11th, was observed as the reunion-day of the alumnæ, when the Holy Communion was administered at 7 o'clock A. M., and at 10 o'clock Morning Prayer was said, and was followed by the usual musical and literary exercises, conducted by the Misses Williamson, Burrows, Dukes, Whitaker, Hitchcock, Winter, Woolworth, Embrey, Courtwright, and Higgins.

At 1 o'clock lunch was served, after which addresses were made by Bishops Burgess and Talbot, the Rev. Dr. Lloyd, and the Rev. Messrs Holcombe, Benedict, and Morrow. In the evening a reception and supper were given in the parlors of the school.

The exercises of Graduates' day were held on Wednesday morning, a large number of visitors being present. Choral Morning Prayer was said, after which the following programme was carried out:

Music—Hail! Alma Mater. Essay—"Out of the East," Miss Maude Burrows. Music—Angel Chorus. Essay—"A Neglected Classic," Miss Mary C. May. Music—Farewell! Thou Forest. Essay and Valedictory—"The Golden Fleece," Miss Williamson. Graduating Honors.

The Rev. Dr. Leffingwell then read the roll of honor for the year, as follows:

First Honors.—Misses Dus Benjamin, Alice Cover, Marie Gorlinske, Mary May, Maude Burrows, Margaret Ewing, Cora Higgins, and Hellen Williamson.

Second Honors.—Misses Eleanora Boyd, Ruth Chamberlain, Sophia Chase, Julia Derby, Ada Hicks, May Reed, Mary Swan, Margaret Boyd, Alice Chandler, Ida Courtright, Louise Greene, Sue Kemper, Rosalia Stell, Florence Winter, and Helen Woolworth.

Third Honors.—Misses Carrie Brown, Lellie Cleveland, Sarah Leffingwell, Lizzie Norton, Julia Townsend, Annie Chambers, Ida Cleveland, Blanche Nicholson, Susie Sloan, Grace Wilson, and Emma Wilson.

After the reading of this roll, the "golden cross of St. Mary's" was presented to the members of the graduating class by the rector, and the bishop of the diocese gave diplomas to Misses Mary C. May, Maude I. Burrows, and Helen M. Williamson, accompanying the presentation with an appropriate address.

The exercises were closed with the benediction by the Bishop of Indiana.

For other Collegiate and Academic see last page.

ORDINATIONS.

MARYLAND.—In Grace church Baltimore, on Tuesday, June 18th, by the bishop of the diocese—*Deacons*: Messrs. Joseph Reynolds and Frederick F. Reese.

CONFIRMATIONS.

MAINE.—At Rockland, 2.

NORTHERN NEW JERSEY.—In St. Matthew's church (German), Newark, 12.

QUINCY.—In St. John's church, Knoxville, 5 (pupils of St. Mary's school).

WESTERN MICHIGAN.—At Big Rapids, 3.

CALIFORNIA.—At Centreville, 2; Berkeley, 6; Saratoga, 4.

PERSONALS.

The Rev. J. Owen Dorsey has resigned the rectorship of St. John's church, Prince George Co., Md. Address Omaha Agency, Dakota.

The Rev. J. W. Dunn has accepted the rectorship of St. Paul's church, Maryville, Nodaway county, Mo.

The Rev. Reverdy Estill has accepted the rectorship of Trinity church, Portsmouth, Va., to take effect August 17th.

The Rev. F. M. Gregg's address is Burlington, Iowa.

The Rev. F. P. Harrington's address is Crawfordsville, Ind.

The Rev. A. S. Johns's address is Middleburg, Va.

The Rev. E. N. Joyner's address is Statesville, N. C.

The Rev. B. B. Killikelly, of Boston, has gone to Europe, to be absent two months.

The Rev. J. C. Laverty's address is Fort Duncan, Tex.

The Rev. D. G. Phillips's address, until August 25th, will be Bennington, Vt.

The Rev. W. M. Pickslay's address is Granville, Washington county, N. Y.

The address of the Rev. H. Floy Roberts, missionary in charge of Seaman's chapel, 365 West street, New York, is 90 Barrow street, New York.

The Rev. C. Stauder, minister in charge of the Italian mission in New York city, has received the degree of Bachelor of Divinity from St. Stephen's College.

The Rev. Henderson Suter has accepted the rectorship of Christ church, Alexandria, Va.

The Rev. Thomas A. Tidball has received the degree of Doctor of Divinity from the College of William and Mary.

The Rev. H. Thompson's address is Waukesha, Wis.

The Rev. C. W Ward, of St Paul's church, Winona, Minn., is at the East on a vacation of three months. Address Providence, R. I.

The Rev. George W. West has resigned the rectorship of Trinity church, Haverstraw, N. Y., to take effect the middle of September.

The Rev. H. Wheeler's address is Napa City, Cal.

The Rev. John Crokar White has received the degree of Doctor of Divinity from the Western University of Pennsylvania.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

On July 9th, in St. Thomas's church, Hanover, N. H., by the Rev Charles T. Ogden, rector of Immanuel church, Bellows Falls, Vt., the Rev. WILLIAM SEAMAN SAYRES to ROSA, daughter of the late Charles Hopkins. No cards.

At Grace church, Brooklyn, L. I., July 9th, by the Rev. George H. Houghton, D.D., the Rev. JOSEPH W. COOK, of the Niobrara Indian Mission, to ELLEN EVERETT, daughter of Mr. William H. Hicks, of Brooklyn.

BIRTHS.

July 3d, at Summerside, Morrisville, Pa., the wife of the Rev. R. H. Osborne, M.D., of a daughter.

DIED.

At Pottsville, Pa., on Sunday morning, July 7th, after a brief illness, the Rev. AZARIAH PRIOR.

Entered into rest, July 2d, EMMA A. MAYCOCK, eldest sister of the Rev. B. T. H. Maycock, of Louisville, Ky. "She had a work to do, and she did it." In the communion of the Catholic Church.

Entered into rest, at the residence of her son-in-law, Gen. W. R. Boggs, Blacksburgh, Montgomery county, Va., Mrs. ELIZABETH MCCAW SYMINGTON, widow of the late Col. John Symington, U. S. A., in the seventy-second year of her life.

In Brooklyn, N. Y., on the morning of the 12th inst., CHARLES BRUFF, formerly a merchant of New York city, and for several years a resident of New Orleans, La., in the fiftieth year of his age.

IN MEMORIAM.

Died on St. Peter's day, June 29th, at the residence of her son-in-law, B. W. Horton, Esq., No. 38 West Fifty-eighth street, New York, PHOEBE JANE, wife of James M. Cross, Esq., and eldest daughter of the late Com. Cornelius Vanderbilt, aged 63.

The fatal malady which removed this estimable lady ended also a life of unusual and varied interest. Her vigorous health and inherited force of character had enabled her, during a long period, to meet all the demands of her allotment, and to sustain in a large circle, and under many vicissitudes, the warm and affectionate regard of such as were able to appreciate her sterling qualities. But her sickness, painful and insidious in its character, and extending through several months, revealed, as sickness sometimes does, a strength of Christian endurance and a grasp of supports and principles which surprised the few who were admitted to her apartment. Her religious faith, never demonstrative, proved at the last to be firm, and to yield in a marked degree those spiritual comforts which are pledged to the disciple when most needed. She needed them, for her suffering at intervals was intense, and she found and realized them in the perfect atonement of her Saviour, as also in His presence, and love, and sustaining promises. Upon this Divine support she leaned, and as the shadows gathered and her strength gradually declined she leaned upon it more unreservedly, and found it sufficient. Toward the end, as the weary days passed on, her mind seemed much occupied with the false estimates of life into which she had fallen and which so universally prevail, and, like one thoroughly disenchanted, she was heard to exclaim, "It is so empty! Strange, strange, that we seek it and cling to it as we do!" And on another occasion, after long and silent thought, she suddenly repeated the words, "Death wins!" recalling, no doubt, the expression which fell from the lips of the late pontiff, Pius IX., and perhaps contemplating, as he was, the inexorable law which winds up the most prosperous and splendid career by giving the victory to death.

Not long before her decease Mrs. Cross expressed a desire to receive the Holy Communion, which was administered to her without delay by her pastor. It was indeed a viaticum, a sacrament of peace and holy comfort, and her profound thankfulness on the occasion was very touching; thankfulness to God for His grace and mercy, and also for those ministrations of tenderness and love around her couch which day and night had been unfailing. And thus she entered into rest, not with undue fervor or confidence, but with a reasonable hope and a deepening trust in Him who had loved her and given Himself for her. W. F. M.

KITCHEN GARDEN.

To those interested in "Kitchen Garden," Miss Huntington wishes to say that, by the advice of friends, she has deferred indefinitely the publication of her "Manual." She will, however, form a few "Normal Classes" to teach the system.

Application for membership should be made by the 1st of October at the "Wilson Mission," 125 St. Mark's Place.

MISSIONARY CONFERENCE AND A PROPOSED SERIES OF MISSIONARY MEETINGS IN OCTOBER NEXT.

The undersigned, a Special Committee of the Board of Managers of the Domestic and Foreign Missionary Society, appointed to arrange for a series of Missionary meetings in the month of October, have arranged as follows:

I. For a Missionary Conference to be held in the city of New York during the second week of October, beginning WEDNESDAY EVENING (9th) with Evening Prayer and sermon.

To be followed on THURSDAY (10th) morning and afternoon, by a meeting for general discussion of the subject of Domestic Missions, including Work among the Indians and Colored People of the South.

THURSDAY EVENING, Missionary meeting.

FRIDAY (11th), morning and afternoon, meeting for the discussion of the subject of Foreign Missions, including the work in Greece, Haiti, and Mexico.

FRIDAY EVENING, Missionary meeting in the City of Brooklyn.

At the meetings for conference it is hoped that the several Missionary Bishops will present brief summaries of their work, after which an appointed speaker will open the discussion upon each separate topic.

In conformity with Art. VIII. of the Constitution, each recognized auxiliary is requested to send to this meeting for conference one Clerical and one Lay Deputy, and the committee would suggest that the Board of Missions (which, it will be remembered, consists of the membership of the late General Convention), and also the members of the old Board, as nominated to the General Convention, be present and participate in the deliberations of the conference.

II. It is suggested and earnestly recommended that all Rectors should preach upon the general subject of Missions on the Sunday following, or on some other Sunday in October.

III. It is also suggested and earnestly recommended that the local Clergy and Laity arrange for holding Missionary meetings in Boston, Philadelphia, Baltimore, and in other cities and large towns at such time in October as may seem to them most convenient; with the understanding that this Committee will coöperate with them to every practicable extent when coöperation shall be desired.

NOAH HUNT SCHENCK,
J. LIVINGSTONE REESE,
LEMUEL COFFIN,
A. T. TWING,
JOSHUA KIMBER,
Special Committee.

All communications upon this subject to be addressed to the Rev. J. Kimber, Secretary, 23 Bible House, New York,

ACKNOWLEDGMENTS.

OPEN-AIR FUND.

The following amounts received for the "Open-Air Fund" of St. Mary's Free Hospital for Children, are hereby gratefully acknowledged. The sum of $8 received from a Brooklyn "lady friend to the poor," through Mr. Chas. H. Pulham, is the initial contribution received in this way for the erection of a sea-side sanitarium for the little sufferers. About $2,500 are needed. Further contributions to the "Open-Air Fund" are earnestly solicited, and should be sent directly to the hospital, No. 407 West Thirty-Fourth street, or to the editor of THE CHURCHMAN.

GEORGE C. HOUGHTON.
242 West Fifty-eighth street, New York.

Through C. H. Pulham, $8; Miss Grace Bradford, $7.50; Mrs. G. C. Talmadge, $5; Miss Emily Miller, $5; Country Home (per Rev. Dr. Houghton), $5; Mrs. de Luze, $5; Mrs. J. H. Minturn, $15; Miss Lillian Jones, $20; Sunday-school, Trinity chapel, New York, $22; Miss Alicia Webbe, $5; Miss G. H. de Luze, $2; the mother of a poor sick boy, $1; through the Rev. Dr. Houghton, $1.58; J. G. Jager, $1; "A Friend," through the Rev. G. C. Houghton, $3; Offertory, Trinity chapel, New York, July 1st, $5; total, $111.08.

SPECIAL NOTICE.

TO THE SUPPORTERS OF SCHOLARSHIPS IN THE CAPE PALMAS FEMALE ORPHAN ASYLUM, AND THE GIRLS' SCHOOL, CAPE PALMAS, LIBERIA:

Intelligence recently received gives information that, because of the immediate necessity for thorough repair of the building in which both these schools are held, the exercises will be indefinitely suspended after July 1st. Meanwhile provision will be made for the care-taking of those of the children who are entirely dependent. To this purpose Scholarships will be applied so far as those so dependent are the usual beneficiaries of such Scholarships. Upon all other Scholarships a *time allowance* will be made for the number of months (beyond the usual vacation) that the institution remains closed; or, in other words, an equitable adjustment will be made with each contributor.

JOSHUA KIMBER, Secretary,
MISSION ROOMS, 23 BIBLE HOUSE,
NEW YORK, June 26th, 1878.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances may be made to the Rev. H. W. SPALDING, D.D., Corresponding Secretary, Box 774, Hartford, Conn., or to the Rev. F. D. HARRIMAN, No. 179 Seymour street, Hartford, Conn.

THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, $1.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer,

The Rev. C. L. HUTCHINS, Medford, Mass.

ART DEPARTMENT.

*AMERICAN MEDALS.**

The series of eighty-six medallic tokens conferred as a recognition of illustrious deeds during the first century of this nation's existence affords a subject which is full of interest, considered either in relation to history or to art. To the study of these objects in both relations, the author of the history recently published has devoted several years of careful investigation. The result is a thorough and elegant work in two volumes, concerning which the only cause for regret under ordinary circumstances would be that an industrious and fastidious writer (publishing a book at his own expense in so costly a style) could but be a considerable loser from its production. But as in this case a magnificent production had its growth through a prevailing love of the work, and as its author is known to be eminently able to build such a monument, to the honor of his country not less than to his own name, there will probably be little lamentation wasted by the most commercial-minded over the expenditure of a large sum of money on this book of art. The obvious determination was to produce a work that should be quite rare in every particular.

This idea prevailed even as to the nature of the material adopted, the paper being accordingly of a peculiar kind. It is a variety of Holland paper, manufactured expressly for this use by Blanchet Frères and Kleber, at Rives, France. The duty on a quantity of this paper sufficient for an edition of five hundred copies of the book was $1,200, the cost of the paper itself being reckoned in thousands. This material is thick, unsized, and uncalendered; spaced by slight horizontal grooves an inch asunder, and crossed by lighter groovings closely joined in the texture. Its hard-as-steel quality is such as is most dreaded by typographers, who in this case are understood to have been not by a cent the gainers from the contract for printing, in consequence of the difficulty of getting an evenness of tint throughout. The volumes, in temporary cloth bindings, have those features now a good deal prized by bibliophiles, of gilded top edge—for the lighter accumulation of dust on the shelf—and with untrimmed edges at the face, leaving an immensely wide margin. The plates were printed in Paris, by A. Salmon. The printing, which it would not be easy to find rivalled in any country, was done in the house of Francis Hart & Co., New York.

The second volume contains exclusively the beautifully etched fac-similes. Of these are two—the face and reverse of one medal—on a light gray tinted parallelogram impressed longitudinally on each leaf. All of the series are represented in the exact dimensions of their originals. The book is in this particular, therefore, unlike anything before attempted, as it is in presenting a collection entire. Except in those places where their gold presentation originals are preserved, many of these medals are well known to be not in any degree familiar. Of others the casts have been somewhat more common, and collectors have had occasional chances for securing them in sales which have taken place in New York. But for the possession of a complete series there would still be demanded a perseverance like that shown by M. Loubat in ferreting out casts and dies in forgotten places, in the Philadelphia Mint, the Smithsonian Institute, the Congressional Library, and in other places, in Paris. Mr. Prime was able in 1864 to give an account of the seventeen medals of the Revolutionary period, and of the twenty-seven related to the war of 1812. It was a task which he, too, found extremely laborious, taken, as it was, with the study of coins.

In the preface of his work† he remarked: 'That portion of the volume which relates to America and American coins and medals has been prepared with much labor, but is sadly imperfect. I have already hinted at the obscurity which overhangs the history of American coinage. It is remarkable that such facts remain undetermined as whether the Washington coin of 1792 (commonly but erroneously called the cent of 1792) was struck from a die cast in this country, or whether there was any issue of cents from the mint in 1815, or where or whence the Giorgius Triumpho copper first appeared, and many similar questions. It is very easy to give replies to these questions, but difficult to give authorities for the replies."

(To be continued).

* The Medallic History of the United States of America. By J. F. Loubat, LL.D. With 170 Etchings, by Jules Jacquemart. 1878.

† "Coins, Medals, and Seals."

LETTERS TO THE EDITOR.

All "Letters to the Editor" accepted after this date for publication will be published under the full signature of the writer.

THE GIFT OF TONGUES.

To the Editor of THE CHURCHMAN:

Exception is taken, in your issue of June 22d, to Bishop Doane's statement in the Whitsun-day "Mosaic," that "the immediate history of Apostolic work compels the acknowledgment that the *effect* of the *gift*, whose outward *sign* was fire, was to enable the missionaries of the Church of this century to 'go forth and preach everywhere' in foreign languages which they never had learned." Nobody will question the learning of Professor Plumptre and Dean Alford, but I fail to see how they show the "groundlessness" of the common view as to the effect of this wonderful gift of Pentecost. The writer is in error in saying that what he is pleased to style the "superficial view" "has been discarded by all the modern commentators." Bishop Wordsworth is surely no mean authority, and Bishop Doane is in perfect accord with him in this matter.

Far from this gift of tongues belonging only to special critical epochs, the marvellous success of the Apostles, wherever they journeyed, seems to show their power to speak in various languages. It is by no means certain they even knew Greek, and we know St. Peter spoke his own vernacular very imperfectly. When St. Paul travels through Asia Minor, a country of various populations, speaking various languages, there is no evidence that he did not understand the language of these different peoples, or that they did not understand him, but the very contrary. Professor Plumptre says: "When St. Paul, who 'spake with tongues more than all,' was at Lystra, there is no mention made of his using the language of Lycaonia. It is almost implied that he did not understand it." But St. Luke understood it, for he tells what these foreigners said; so why not St. Paul? Moreover, Paul and Barnabas *hear* that the priest of Jupiter is about to sacrifice in their honor, and then they expostulate with the people, certainly in words of the "speech of Lycaonia," or their appeal would have been fruitless. St. Luke reports the saying of the "barbarous people" of Melita about St. Paul. Can we suppose the Apostle did not understand their speech?

The Whitsun-day preface in the Communion Office certainly teaches that the Apostles were gifted with the tongues of all nations, because Christ sent them to preach to all nations.

St. Paul says, in I. Corinthians xiv. 13, "Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret." And it is said in Conybeare and Howson's "Life and Epistles of St. Paul," "this verse distinctly proves that the *gift of tongues* was not a *knowledge* of foreign languages, as is often supposed." Is this assertion thus proved, or is St. Paul only rebuking the Corinthians for using this ability to speak in various languages for purposes of ostentation rather than edification?

HENRY A. METCALF.

Melrose, Mass., June 22d, 1878.

To the Editor of THE CHURCHMAN:

I had no thought of wounding the sensibilities of any of your readers in the few words I wrote upon the "Gift of Tongues," in your paper of June 22d. In fact, I supposed that the view expressed of the Pen
costal phenomena by Bishop Doane must
an oversight occasioned by his failure to re
recent discussions on that subject. It did n
occur to me that any one who was famili
with the recent literature of the subject wou
hold any other view than the one I referr
to as held by recent commentators. I have n
happened to read Bishop Wordsworths's co
mentary, but I think there is no other schol
of our day who would risk his reputation
the support of the once commonly receiv
view. Besides Dean Alford and Profess
Plumptre, Conybeare and Howson, and
the Germans without exception I believe,
ject the once received view that the gift
Pentecost and that which afterwards w
developed in the Church at Corinth, was
miraculous endowment for preaching t
Gospel. What it was is a question which
would take some time to exhibit, and witho
encouragement from you I do not propose
enter upon it. But the question is one not
be settled either by an appeal to the *odiu
theologicum*, or the display of Hebrew lear
ing, but by the consideration of all the fac
stated in the New Testament.

To your correspondent "M. H. W." I w
answer:

1. I *did* admit or imply that the preface f
Whitsun-day does apparently support t
commonly received interpretation which w
current at the time the preface was compose
and previously; but I said that the langua
was so formed as not to compel the adopti
of this view.

2. There is a very general consent
modern interpreters as to the nature of t
phenomenon. All agree that the tongu
were an ecstatic manifestation of spiritu
power, occurring in the assemblies of t
Christians, which in most cases were not u
derstood by the speakers themselves; and th
on the day of Pentecost, when St. Peter beg
to preach, he used the vernacular, and th
what the several different nationalities hea
by the tongues was not the Gospel, but a r
hearsal of "the wonderful works of God
language which the speakers themselves, w
were unlearned and ignorant men," did n
themselves understand.

Your other correspondent asserts that Pro
Plumptre denies the miraculous altogeth
This is certainly a mistake, as any one can s
who will read the article in Smith's Bible Di
tionary.

JOHN S. DAVENPORT.

Hartford, July 10th, 1878.

PRAYER BOOK SOCIETIES.

To the Editor of THE CHURCHMAN:

I have just read the forty-fourth annu
report of the Bishop White Prayer Boo
Society, of Philadelphia, and cannot refra
from penning you a few lines in regard to t
same.

During the past year the society distribute
in 39 dioceses and missionary jurisdict
10,680 Prayer Books and 9,700 Hymnals, at
cost of $4,260.85.

In order to meet the calls from all parts
the country they have had to use part of the
legacies. These calls are constant and mo
urgent. The society has responded to b
tween two and three hundred calls in the ye
just closed, and yet only 17 dioceses out of 3
to which books were given contributed an
thing to the society.

The total receipts last year from church
and individuals, including those who paid f
the books ordered, were only $1,484, while th
cost of the books was $3,950.

This shows how utterly impossible it w
be for the society to continue its operatio
unless the Church at large renders substanti
aid.

Many of our city churches know little
nothing of the wants of the rural congreg
tions. The members of those churches a
accustomed to see plenty of Prayer Book
and Hymnals in their pews; but only th

missionary who organizes new parishes knows the great difficulty of obtaining a supply of the needed books. The congregations are largely made up of persons who have not been accustomed to the service of the Church, consequently they have no Prayer Books of their own. To such congregations the services in which they are unable to join, for want of Prayer Books, are necessarily tedious. This tediousness does not tend to edification, and therefore the people can scarcely be blamed for not attending regularly. We believe that all that is necessary to make any one enjoy and love our service is to become acquainted with it. To do this, Prayer Books are needed.

The only way in which many missions can be supplied is through the Prayer Book societies. These societies should receive a generous support as absolutely necessary adjuncts of our mission work.

The Bishop White Prayer Book Society never refuses an application from needy parishes. They have already distributed 288,177 copies of the Prayer Book, but to do this have been obliged, in the past three years, to expend $5,050 of funds derived from bequests which they had hoped to add to their permanent investments.

Last year their distributions were larger than in any previous year, while their income was by no means proportionally increased.

If the Church does not arouse and help them they will in a very short time be obliged to contract their work, when they should be enabled to double it. E. L. K.

Toledo, O.

MARY MAGDALENE.

To the Editor of The Churchman:

Referring to the correspondence which has appeared lately in your paper as to whether Mary Magdalene was the sister of Martha and Lazarus, I think you will find no positive proof in any part of Holy Scripture that such was the case. In the eleventh chapter of St. John, second verse, she is mentioned as "that Mary which anointed the Lord with ointment and wiped His feet with her hair, whose brother, Lazarus, was sick."

The twelfth chapter of St. John, third verse, mentions the occurrence, also St. Matt. xxvi. 7, and St. Mark xiv. 3. The account given in St. Luke (vii. 36–39) of the anointing of our Lord appears to me to differ much from those of the first-mentioned three evangelists. This occurred in the house of a Pharisee called Simon, and he reasoned within himself that if our Blessed Saviour were a prophet, He would have known that the woman was a sinner. She was evidently known to this Pharisee, and despised by him as a sinner.

From the account given in the twelfth chapter of St. John, first to third verse, it would appear that "they made Him a supper" in the house of Lazarus; for Martha served, but Lazarus sat at the table with them. If this were the same occasion mentioned in St. Luke (vii. 36–39), is it likely that the Pharisee, Simon, would have permitted Lazarus, the brother of a sinner, to sit at meat with him?

Then note that the event mentioned in St. John (xii. 1–3) happened *after* Lazarus had been raised from the dead. Is the language of our Blessed Saviour addressed to Martha, when she met Him in the way (St. John xi. 23–27), such as would be addressed to one who was living with a sister who continued in deadly sin; or do we look upon the endearing relations that appear to have subsisted between our Divine Lord and that sweet household at Bethany (even before the anointing) as such as could have been had one of that household been living in deadly sin?

Yet it would appear from the account in St. Luke (vii. 36–39) that it was on the occasion of washing His feet with tears and wiping them with the hair of her head that Mary repented and was forgiven. In St. Luke (x. 38–42) Martha and her sister Mary are mentioned, and Mary is commended by our Blessed Saviour for hearing His words; but the evangelist does not mention Mary's having previously anointed the Lord with ointment. This anointing appears to me to have been performed on two different occasions, by two different persons. For the event mentioned in the eighth chapter of St. Luke appears to have occurred a considerable time before our Blessed Lord's crucifixion, while that mentioned in St. Matthew xxxi., St. John xii., and St. Mark xiv., appears to have taken place almost immediately before His crucifixion.

I do not think there is any proof in Holy Scripture that Mary Magdalene ever anointed our Blessed Saviour.

Arthur Humphreys.

London, S. E., June 12th, 1878.

BISHOP HARE AND THE ARMY.

To the Editor of The Churchman:

A friend has called my attention to words quoted from my speech before the Church Congress, to the effect that the private soldiers of our army are recruited from the worst population of New York and other cities, and that their presence in the Indian country tends to the pollution of the Indians.

Taken by themselves I hardly recognize these words as mine, so consistently have I always urged that the presence of the army is essential in many parts of the Indian country for the protection of the well-disposed against the ill-disposed Indians, and for the maintenance of the authority of the government. Could all that I have spoken and written in regard to the army be passed in review, I think that the impression made on any fair mind would be a just one; but the impression made by these words themselves is a very false and cruel one; and, when I consider that the army is in many parts of the Indian country the only representative of lawful power put forth in behalf of order, and that the battles which it thanklessly fights are often those which others have provoked, and particularly when I recall how many manly fellows I have known among the rank and file of the army, and how many excellent officers have risen from the ranks, it is with pain I read the words above referred to—a pain which the fact that they were extemporaneous does not allay, and I wish to express my regret that I used them.

William H. Hare,
Missionary Bishop of Niobrara.

Yankton Agency, Dakota, July 1st, 1878.

SISTERHOODS.

To the Editor of The Churchman:

I have been much interested in the various letters relating to sisterhoods that of late have appeared in your columns; and, if you will allow me, would like to ask a few questions in regard to them.

When was the first sisterhood organized in the United States? How many are there here at the present time? Are persons entering them required to serve a novitiate, and bind themselves after that to a life-long vow? And is their government similar to those of the Romish Church? Any information in regard to the subject will be gratefully received by

Inquirer.

THE LATE WOMAN'S HOTEL.

To the Editor of The Churchman:

I have made many inquiries among the class of working women for whom the Woman's Hotel was intended, and all the answers agree. There is no prejudice against it; there never was any such feeling (except in the minds of a few belonging to the Woman's Suffrage Association). The sole reason that women did not flock to it as the doves to their windows is the fact that the charge was too high. Not too high for the luxurious home offered—all allow that such a home would have been cheap at higher rates; but too high for the slender purses of those who wished to enter it. Is it too late to try the experiment on a more economical basis, giving a comfortable but a plainer house, and cutting down the bill of fare about one half, so that the charge need not exceed four dollars per week? Mr. Stewart intended to do something for the working women. Ought his wish, cherished for many years, to be cast aside after a trial of only a few weeks? Is that quite right to him and to those whom he desired to benefit?

M. Y. Edwards.

New York, June 22d, 1878.

"ST. JOHN THE BAPTIZER."

To the Editor of The Churchman:

If the Rev. Mr. Pyne will make use of his undoubted familiarity with the Greek Testament, he will find less fault with the occasional use of the term "John the Baptizer." The son of Elizabeth is usually spoken of in the English New Testament as John, simply, without any other designation. He is also called "John the Baptist," which is a translation of the Greek phrase "*Ἰωάννης ὁ βαπτίζων*" in one case (St. Mark vi. 14), and in other cases is a mere Anglicizing of the Greek word "*ὁ βαπτίστης.*" The Greek text shows plainly that the name was John, and that either of the two Greek words added to the name would properly be translated "the baptizer," or "who is baptizing." The Greek text, too, never capitalizes the word "*βαπτίστης,*" as we have come to do in English.

It is certainly worth while to translate the word "Baptist" occasionally, so that those unacquainted with the Greek text may know what it really means. G. S. M.

To the Editor of The Churchman:

Your correspondent, the Rev. C. M. Pyne, takes exception to the use of the phrase "the Baptizer" after the name of St. John, the son of Zacharias. The principle of his criticism is excellent, but I apprehend there is a certain reason for the variation which he overlooks. At the time of the translation of the Bible and the ordering of the Book of Common Prayer, those now known as "Baptists" were uniformly and properly called "Anabaptists." There is danger, not of course among the educated, but among the uneducated, of confounding a title to which they are accustomed to give a special meaning with that meaning. Every scholar knows what the Roman *denarius* was, but the word "penny" conveys a false impression to the popular ear. So, too, the "town clerk" of Ephesus suggests to many readers a very different official.

But I am of opinion that there is another reason for the phrase in question. There has arisen of late a great and vulgar corruption of language in the use of terminations in "ist." We have "walk-ist," "shoot-ist," "sing-ist," and the like, which are gradually creeping into actual adoption, though first begun as a poor joke in the columns of small country newspapers. To avoid this association the change is desirable. I for one would write painter rather than artist, piano-player rather pianist, so long as the senseless and corrupt usage I speak of continues.

If my excellent brother is not satisfied with these reasons, he will abide by his own views, and I am sure he will join me in wishing for the day when both the reasons given above shall become absolute.

Walter Mitchell.

THE DOUAY VERSION.

To the Editor of The Churchman:

Will some one please inform an inquirer

when and by whom were the Scriptures translated into the French language, and whether the version there given is considered as accurate as the English? CORRESPONDENT.

DRESS IN CHURCH.

To the Editor of THE CHURCHMAN:

In your issue of June 22d is a letter under the heading "Dress in Church," attributing the "fine" dressing of the rich church-goer as a reason why the poor stay at home. All that is there stated is no doubt true; but are there not two sides to the subject? Is the blame all on the side of the rich?

Being blessed, according to the wish of Solomon, with neither poverty nor riches, I yet speak as a friend of the poor. My sympathy has drawn me into some degree of association with them, and I find this: among the unregenerate or habitual non-church-goers there is always the excuse, "I have nothing fit to wear"; or, as a man said to me not long since, "Nobody will want to sit beside my wife, because she is not dressed well enough." That same wife, since having been baptized and become a communicant of the Church, will soon find, if she has not already, that the object for which we go to church is not to contrast or criticise each other's clothes, and that when we attend properly to the only legitimate object, we will be able to "lose ourselves in contemplating the Divine perfection of goodness," without much temptation through our own or anybody else's dress.

The point is just here, that the poor man or woman's heart, in its natural state, possesses the same spirit of envy and jealousy as the rich man's, and he has to give that heart into Christ's keeping, to be reformed, to have the old leaven of malice and wickedness rooted out, and a contentment to serve God faithfully in that state of life to which it hath pleased God to call him, *grafted in*, just as much as those who have the trust and temptations of wealth. And when this is done he will cease to consider the matter of dress of much importance, and will endeavor to worship God in as much sincerity, though clad in coarse habiliments, as the man in broadcloth beside him. A. O. P.

THE OMISSION OF THE FIRST LESSON.

To the Editor of THE CHURCHMAN:

We notice occasionally—how far it is an established and growing practice we do not know—the omission of the first lesson in Morning or Evening Prayer, especially on week days. We do not call in question loyalty to the Church on this ground, yet it seems a matter of more importance than a minister or his congregation may attribute to it.

Is there any rubrical liberty? "Then *shall* be read the first lesson." "Then shall be read in like manner the second lesson" of the Morning Prayer. There is a change of phraseology in the Evening Prayer—"Then a lesson of the New Testament." The "then" clearly sustains the previous order. If it be said the *Cantate Domino* or *Bonum est Confiteri* are referred to, how shall either be sung in the absence of the first lesson?

The omission of the first lesson violates a principle of the Church, viz., putting the Old Testament on the same ground of inspiration and authority as the New. The Article says, "In the name of the Holy Scripture we do understand those canonical books of the *Old* and New Testament," etc. Accordingly, the calendar has the two lessons for every day in the year. And whenever the Church selects Scriptures for solemn utterance she gathers from both Testaments. It is so in the sentences to begin the Morning and Evening Prayer. It is so in the offertory. The special sentences for Thanksgiving-day are all taken from the Old Testament.

One of the tendencies of the day is to undervalue the elder Testament. We are persuaded that the sentiment of popular religion would scarcely interpret "search the Scriptures" as the Master meant it; that the common arrangement of the New Testament with the Psalms gives all the Word of God many who call themselves Christians ask for. Shall the Church in these days impair her noble witness to a whole Bible? We ask any minister to reflect whether in saying "omitting the first lesson," or simply reading the lesson out of the New Testament—the people perfectly aware of the omission—he is not indirectly asserting a minor value, if not inspiration.

The argument of the people's familiarity will scarcely be made. On this plea the second lesson will be the omission. And why thus curtail the service? The Church has given her ministers great liberty in the division of services. If she has not meant to enter her protest against the violation of rubrical order, she has put away the necessity.

We must think with Hooker that "a second kind of preaching is the reading of Holy Writ." It is a kind not to be dispensed with. Let a clergyman prepare himself by study to read the lessons, and we venture to assert that the people will not object to hear. "Here beginneth the first lesson," wherever the Book may be opened. RUBRIC AND REASON.

JEPHTHAH'S VOW.

To the Editor of THE CHURCHMAN:

I have lately heard a sermon upon Judges xi. 31—the vow of Jephthah, where the preacher, exalting the greatness of the sacrifice, treated the subject as though the daughter of the Jewish general had been really and truly offered as a "burnt sacrifice to the Lord," in the terms of the vow according to our translation. This view of the matter much surprised me, for I had always considered that the bloody sacrifice had not been literally carried out, and I imagined this view to be the one now most generally received; that it only amounted, to use the words of Bagster's commentary, to a "consecration of her to the service of God in the tabernacle in a state of celibacy." As Bagster says, "Human sacrifices were ever an abomination to Jehovah, of which Jephthah could not be ignorant"; and if he had been mad enough to make such a vow, the ecclesiastical authorities would have prevented the execution of it, and particularly as, according to Leviticus xvii. 4, it was in his power to redeem his daughter for a moderate sum.

I should be glad to have an expression of opinion upon this subject from those who are better qualified to give one than is

AN INQUIRER.

THE READING OF THE PSALTER AND LESSONS.

To the Editor of THE CHURCHMAN:

Can any of the readers of THE CHURCHMAN furnish for your valuable paper a history of the following extracts from "The Order how the Psalter," and "how the Rest of Holy Scripture is Appointed to be Read"? They are found immediately after the preface in our Prayer Books, and liberally interpreted by themselves certainly allow great liberty to the minister on the festivals and fasts now observed in public, except on a few "certain days."

"And on days of fasting and thanksgiving, appointed either by the civil or by the ecclesiastical authority, the minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the ecclesiastical authority in a service set out for the occasion, which, in that case, shall be used, and no other."

"And (for the lessons) the same rule is to obtain as in reading the Psalms."

"And the same discretion of choice is allowed on occasions of . . . charitable collections."

It is to be hoped that some of the oldest of our clergy and laity will furnish their recollections of the custom of the Church under these rules. It is also to be hoped that any who can will furnish proof how they were understood, and what explanations were made of them in the beginning. H. F. C.

NEW BOOKS.

CONDITIONAL IMMORTALITY. Plain Sermons on a Topic of Present Interest. By William R. Huntington, D.D., Rector of All Saints' Church, Worcester. [New York: E. P. Dutton & Company. 1878.] 12mo, cloth, pp. 202.

Compared with many of the books on the subject of future life that have been recently published, this has one great merit: there need be no doubt as to the doctrine held and taught by its author. His mind is clear as to the proposition which he wishes to maintain, and he makes it equally clear to his readers. This much every one who follows his reasoning will admit without hesitation. He has a definite and intelligible theory, and his method of argumentation is refreshing. The force of the arguments themselves and the satisfactoriness of his reasoning are a different matter, and here the work offers a large field for criticism, and one which we cannot enter very deeply.

The final proposition which Dr. Huntington seeks to establish is a modification of that once known as annihilation. He holds that:

> A never-ending existence is not the common heritage of all men in virtue of their having been born into the world, but is rather to be regarded as a gift bestowed on those who seek it from the Eternal himself. They believe that through the life-imparting power of the Son of God, who has taken our nature upon Him that He may lift it up, eternal life becomes rooted, as it were, in those who, in St. Paul's phrase, "by patient continuance in well-doing seek for glory, and honor, and immortality." Made thus a partaker of the Divine nature, man ceases to be, what he was before, a perishable creature, and becomes superior to the touch of death.

This, we believe, is the statement generally made by those who hold the doctrine of annihilation. Immortality, in its natural as well as in its spiritual and theological sense, is regarded as a gift bestowed by God, through Christ, only on the regenerate. The modification of this doctrine to which we alluded above is indicated in the following quotation:

> The word "annihilation," often fastened on this doctrine by those who dissent from it, is distasteful to those who hold it, not because of the complete reduction to nothingness which the word expresses, but because it seems to point to an arbitrary infliction, a decree suddenly executed upon the offender from without, whereas *it is thought to be more in consonance with the Divine methods that the lost soul should, as it were, simply die out, and with more or less of retributive suffering, gradually perish*, just as a plant might do if carried into an uncongenial climate, or as a fountain would waver and sink and finally cease as the water in the reservoir above became exhausted.

The italics are ours. This modification, while it removes one of the many strong objections which might be brought against the theory of conditional immortality, namely, that arising from the fact that it prevents the possibility of degrees of punishment, and fixes upon all the lost, both the utterly and the moderately bad, equal and the same retribution, is, in our opinion, a fatal blow to the doctrine itself. Conditional immortality rests upon the assumption that the word death, as used in the sentence pronounced upon man at his fall, is to be understood literally. Hence the doctrine is that when a man dies he ceases to exist, unless he has obtained through Christ "the gift of eternal life." The author himself says: "The first man's only experience of death being such as was derived from the world of nature around him, it is hard to conceive how this sentence could have meant to his mind anything less than the utter loss of being." That sentence rests, we take it, upon all men. No one who

has not been made a "partaker of the Divine nature" is immortal. With death comes "the utter extinction of being."

This is certainly a consistent theory. But the idea that "the lost soul should *gradually* perish," and "die out" by degrees, is utterly at variance with it. The moment natural death takes place the soul ceases to be. Or, to adopt the figure under which the author illustrates the meaning of the word death:

> The insect that perished before his eyes went to decay, and was evidently no more. The withered leaf fell at his feet and mouldered away; what other purport then than *final* extinction could have been carried to Adam's mind by the words addressed to him, "Dust thou art, and unto dust shalt thou return"?

According to this interpretation given to the word "death," that event comes not by any decree pronounced at the judgment, but as an inevitable result. When the body ceases to be animated by the soul there is "a reduction to nothingness." The man, as an individual, ceases to exist. And though it may be "more in accordance with the Divine method that the lost soul should" after that "die out," it is not in accordance, but in direct variance with the fundamental principle of "conditional immortality."

Again, while we are not informed what particular class of the lost are to reach final extinction through "more or less of retributive suffering," we should infer—basing our inference upon the theory that punishment means cessation of being—that those whose existence is thus lengthened out are less guilty than others. The worst crimes demand the most speedy execution. We naturally and instinctively admit the justice of taking some criminals straight from the court-room, and even from the scene of their crime, to the scaffold. But by this modified doctrine of "conditional immortality" the better ones among the number of the lost fare worst. They endure the punishment of ceasing to exist, *plus* that of prolonged "suffering." The reprobate are rewarded by a sudden momentary act. The moderately bad are tortured by a process of "gradual perishing."

We have given so much space to the special theory advanced in these pages that we can only briefly indicate the admirable method pursued in the author's general treatment of the subject. He states at the outset all the possible forms of penalty, as, for example, that of endless torment, and that of final restoration, and gives the arguments for and against each, and then passes on to plead for "conditional immortality" as "the likeliest belief."

There is no attempt at fine writing. This most solemn theme is, we are happy to see and to state, in no instance made the means of displaying the author's power of eloquence. He appears all through as the earnest and reverent teacher of what he believes to be the truth. Those who dissent from his conclusions, and question the soundness of his reasoning, must, in justice, allow that he has adopted an excellent way of presenting them.

LITERATURE.

We are requested to repeat the announcement that copies of the late triennial charge of the Bishop of Ohio may be obtained *gratuitously* on addressing the *Standard of the Cross*, Cleveland, Ohio.

Mr. Thomas Carlyle has been writing a letter to the Society for the Protection of Ancient Buildings, in view of the destruction of old London churches. He thinks it a sinful piece of barbarism not religiously to preserve these churches as precious heir-looms, and says many of them are specimens of noble architecture the like of which they have no prospect of ever being able to produce in England again. It is said there are only thirteen churches in existence which date before the time of Charles II. Sir Christopher Wren built fifty-three, and the inexhaustible power of his imagination displayed in his parish churches is said to be not less astonishing than his genius evinced in St. Paul's. According to Augustus J. C. Hare, twelve of the city churches have been wantonly destroyed in our time, and he thinks the thinning of the forest of towers and steeples which was such a characteristic of ancient London greatly to be deplored. One hundred and seven churches were destroyed in the great fire in 1666, and only twenty-two were preserved.

The United States Official Postal Guide for July is out from the press of Houghton, Osgood & Company, with its usual variety of information. There are six pages, of four columns each, of "Post-offices established, discontinued, and names changed, from March 1st to June 1st." This fact will give some idea of the value of such a publication.

The *American Church Review* for July has a decided historical flavor. It contains an abundance of valuable reading, and is a number well worthy of preservation by scholars for future reference. The opening paper is a continuation of "The Influence of Christianity on the Roman Law," by Prof. Potter, of Cornell University. The principal point discussed in this part is slavery. The Rev. Dr. Hale furnishes an account of the formation of "The Missionary Society of Russia," together with a statement of its principles and operations. The Rev. Dr. Gardiner, Professor in the Berkeley Divinity School, shows why "The Early Narratives of Genesis" are to be understood literally, and should be recognized not as myths, but as the record of historical facts. The Rev. John Anketell continues his "History of the Church in Bohemia and Moravia." The Rev. Prof. Egar supplements an alleged defect, by omission, in Canon Robertson's Church History, with a valuable paper on "Some Letters of St. Basil." American Ecclesiastical History is represented by the Rev. Charles C. Edmunds with an article on "Mohawk Valley Missions in the Last Century." The only articles of a literary character are a well written and thoughtful Essay by Prof. Hart, of Trinity College, and a communicated commendation of "New World Tragedies, with other Poems," by John M. Leavitt. The editor furnishes two articles, one on "Toleration in the Church," and the other on "Bishop Selwyn." Some brief book notices complete the contents of the number.

The *North American Review* for July-August contains a good assortment of reading, and some bold articles. Men of decided views have been allowed to express them. One of the keenest pieces of satire that we have met with in a long time is "An Advertisement for a New Religion," by "An Evolutionist." It shows the antagonisms and absurdities of modern scientific inductions in a way both amusing and powerful. And along with the concealed vein of humor there runs a strong chain of reasoning. We hope that the title, "Failure of Universal Suffrage," will not frighten any one from reading the article itself. Its author, Francis Parkman, while sensible of the evils connected with the present practical working of our government, is no monarchist. His words are those of a clear discerner of the signs of the times, and also of a hopeful statesman. Wendell Phillips, with less wisdom and moderation, describes what is to him "The Outlook." R. P. Boland, M.C., and Henry V. Poor, discuss the subject of "Debtor and Creditor." W. B. Laurence writes concerning the "International Obligations of the United States." Edward L. Pierce, in behalf of Mr. Sumner, in his connection with the San Domingo treaty, furnishes a paper entitled "A Senator's Fidelity Vindicated." Rabbi G. Gottheil has a second article on "The Position of the Jews in America," and Garnet Wolseley gives all the required information concerning "The Native Army of India." The number is intensely though somewhat painfully interesting. It reveals a growing chaotic condition in the world of American thought. The tendencies are unmistakable, and not always promising.

Four new novels of Harper's excellent Franklin Square Edition have just appeared. "My Heart's in the Highlands," by the author of "The Sun Maid"; "The Russians of To-Day," by the author of "The Member from Paris"; "Paul Knox, Pitman," by John Berwick Harwood; and "Henrietta," by Daudet. There is every reason for the reading public to feel particularly grateful to the Messrs. Harper for this present effort in their behalf. The new novels are quite up to the first issued of this edition for clearness and size of print and excellence of paper. The production of popular novels in this form cannot fail to meet with the success the enterprise deserves. "My Heart's in the Highlands," by Miss Grant, is a very charming story of life in Scotland during the hunting season. There is nothing more delightful in light literature than this lady's sketches of well-bred people. The whole tone of her writings is pure, good, and noble, and one closes a book of hers without that sense of a very unpleasant taste in the mouth which is apt to follow the reading of so many, so-called, first-class novels of the present day. "My Heart's in the Highlands" is thoroughly in keeping with those of Miss Grant's books that have gone before. And some of the descriptions of scenery are very bewitching. "Henrietta" is a political effort of Daudet's. The scene is laid in the last days of the Thiers presidency in France, woven together with a very slight thread of a story. "The Russians of To-Day" is an interesting account of the manners and customs of this curious nation, to whom, at present, every one's attention is more or less drawn. "Paul Knox, Pitman," is a very readable story of a hackneyed subject—miners and life in a mining village in England.

SCIENCE.

According to the *Medical Examiner* Dr. Huillet, late of Pondicherry, undertakes to show that vaccination was known to a certain Dahnwantori, who flourished several thousand years before Hippocrates. Dr. Huillet appears to have arrived at this conclusion from the contents of certain Hindoo manuscripts preserved at Pondicherry.

Lieut. Lyle, of the United States Army, has made some interesting observations on the food of the robin. After detailing in the *American Naturalist* his experience in feeding young birds and testing their decided preference for beetles and other insects, showing that they ate seeds only when there was a lack of insects, and that for every cherry or grape they ate they destroyed thousands of injurious insects. In the Springfield armory grounds twenty-three pairs of robins were known to be nesting in one month. It was

estimated that, as one young robin was found to be capable of eating seventy-two large beetles in one day, it is not unreasonable to assume that each bird would destroy at least one hundred insects per day, taking them as they come, small and large. Hence the forty-six birds known to feed on these grounds and vicinity would require 4,600 insects each day, or in thirty days they would despatch 138,000 insects.

THE whole of the Austrian field artillery is now armed with the new "steel-bronze" breech-loader of General von Uchatius. This bronze is said to be as hard as steel, and as capable of resisting the wear and tear of rifled projectiles. According to the last reports of experiments, the bore of the weapons, after some three hundred rounds, had sustained no injury at all, notwithstanding that comparatively heavy projectiles were fired, and with battering charges of gunpowder. The secret of Uchatius metal remains a mystery.

A DISCOVERY of importance to archaeologists has just been made near the gates of Berne, on the spot where the Aar forms a triangle, now occupied by a forest. This peninsula was a military position on which the Romans built three lines of fortifications centuries ago. A few years since a cave was discovered containing a skeleton whose arms and legs were fastened with iron rings, whilst nails pierced its bones. This was apparently the skeleton of a martyr or some person who was executed. At the side was a vase intact. These curiosities were sold to a German museum. Discoveries made in this neighborhood now leave no doubt as to the existence of a veritable Roman city. The buildings that have been discovered bring to light houses solidly constructed; the foundations are made of brick and cement. Files, vases, two handles of knives, teeth and horns of animals, an earthenware ornament, and coins have been already found. In the neighborhood stones have also been found, which, on account of their shape, leave no doubt as to where the cemetery of the Roman camp was situated. One fact deserves to be noted, and that is that several houses in the environs are constructed with the debris of the Roman houses. The name of this military station is not known. It is affirmed that the coins bear the effigy of Constantine.

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We need no special grace to see
The sweetness that around us lies
In homes where happy children be,
In birds and brooks and Summer skies;
Even when sorrow folds her wings
In dumb persistence by our hearts,
Still we can feel what gracious things
Make beautiful the earth,
And thrill responsive to the sense
Of every lovely influence.

But ah! how faintly we are stirred
By things Divine, whose voices seem
As ineffectually heard
As voices in a dream!
We praise Thee with our lips, and yet
The while we cry, "How sweet Thou art!"
It is as though a seal were set
Upon our eyes and heart.
The sweetness that we might possess
We see not, and we feel still less.

Lord, unto whom our dull desires
Are known, and every hindering sin,
Kindle anew the fervent fires
That ought to glow our souls within;
The sorrowful days are here again
When Thou wert in the lonesome wild,
In prayer, in fasting, and in pain
For us unreconciled.
Give to us now, O Christ, to see
How wholly sweet Thy love can be!

THE GIRLS OF ST. ANDREW'S.

BY JENNIE HARRIET,

Author of "The Choir Boys of Cheswick," etc.

III.

It was a long since she had been in the country. She could remember far back, when father and mother were alive, that they used to go away from the city in the warm days; and she had pleasant little remembrances of shady woods and great fields of sunshine, with cloud-shadows passing over them, and such choruses of birds, and such liberty, and such pure air!

She drew a long breath as she looked around her little room, and thought of being out of it for three or four long weeks, and of being away from the noise and heat of the city—away with the other girls, making one in all their plans and pleasures. And then Miss Walker! How delightful to be with her all the time. "And it was all her doing; it must have been. How kind of her, when she knew I could not get way by myself."

Ellen sat thinking and dreaming over it until she almost forgot the algebra and rhetoric which lay waiting for her on the little table. She was preparing to become a teacher, and so her studies were important to her. But at times she grew very tired of them, and quite longed to close all the books forever. How, sometimes, we all long to do that—to close the books and turn over the pages that trouble and perplex us. But ah, dear girls! we can none of us do it. The books are opened for us by the hand of our loving Teacher; He set the lessons on each page for us to learn; and though we may turn away from them careless and neglectful, we cannot close the books. The studies reach on to the end of life; and then comes the "exceeding great reward" for those who have learned well.

Meanwhile the other girls were explaining the change of plans to their families, and getting familiar with the new idea themselves. They hardly knew just whether to like it or not. Certainly the idea of being with Miss Walker was what made it seem most pleasant to them, but that was not the best of it; the best part was the self-sacrifice, and the caring for others, and he trying to share the good things of this life.

"No matter if it isn't as good as some other place!" said Sophy Adams. "It's a change, anyhow; and I know we'll have a good time."

"Might as well put those away," said Anna Croy, tossing two or three duets across the piano; "they wont be of any use up in Cheswick."

"Why not? You mustn't wrap up your talents that way. Fannie Evert has a piano, and she and her brother both play. Let's take them. You may create a sensation, even in Cheswick." Sophy laughed slyly, and then went on to tell what plain comfortable dresses they could wear, "and not fuss over them one bit."

"I suppose we can go blackberrying too, and scratch our hands, and tear those same charming dresses," Anna replied, trying to look cross, but not succeeding very well.

"Yes; we can be just as romantic as we please."

"Well, we did have a good time there when we spent that week with Fannie. But then Fannie isn't the same as when she lived in the city; and I know a whole vacation there will be a very stupid thing!"

The girls' brothers talked about the plan too. They evidently did not like it, as they had not been invited to go too.

"We can't have a good time without them, as I see!" Palmer Whitby said. "There isn't a bit of sense in it anyhow!"

"Oh, yes, Palmer, more sense than in anything we have done for a good while!" Ida answered. And then she fluttered away to see Ellen Marks, and to tell her about the "lovely cambrics" she had seen at Smith's; and "so cheap!" proposing that they should each get one off the same piece; they would be "just the thing for Cheswick."

Ned Adams looked gloomily at Sophy as she talked to father of the new plan, and gained his consent to it. Perhaps he found that girls were good for something after all, as he listened to Sophy talk, and thought of the little cottage at Newport, with just father and the children, and no big sister in it!

"Aren't you going to the shore at all?" he asked, trying to seem indifferent.

"Oh, we may run down the last week, Anna and I. I don't know; Cheswick may be too delightful!"

Sophy laughed, and looked as if she enjoyed teasing him.

Ned Reed thought it was a childish idea, and wished father and mother would not consent to it.

"Here I've come and invited the fellows down, and promised them such fun, and then you must run off!"

"Bring them up to Cheswick, Nelson, we'll entertain them there."

"Cheswick!" the young man answered, contemptuously; "I think I see them going!" At the same time he turned away with an idea which he meant to keep for some future occasion.

But all the fathers and mothers did consent to it, after some debating and a little talk with Miss Walker. And so the boys were compelled to make the best of it, though they declared that they had been "left out in the cold."

So the bright days of the Trinity season went on, and the six girls prepared, merrily, for their vacation.

A little letter found its way to Cheswick; and a comfortable boarding-house was busy with preparations for the new visitors. Fannie Evert, one of the former girls of St. Andrew's, was full of surprise and delight at the news. "How could Miss Walker manage it? But then she always did know how to manage things!" And Fannie resolved to help her, so that the girls should have a "real good time."

St. Andrew's never seemed more beautiful or more dear to the girls than it did on that last Sunday before they went away. The golden Summer light made everything look so radiant, and the organ seemed to speak to them in many sweet solemn voices. The boys sang their best in the girls' favorite hymns and chants; and Palmer Whitby, back of the boys, looked reproachfully over at Ida. But Ida did not see him. She was thinking to herself, just then, "How glad I am that there is a church in Cheswick now; and we need not go up in that queer little room! It is a pretty church, too, I guess." She nestled herself against the soft cushions, and watched the light through the rich colors of the chancel window. Ah, Ida! God's "Church" is everywhere; and it was in an "upper room," on that first Sunday, that the great Head of the Church went to meet His disciples!

Miss Walker's heart was full as she thought of her plan, and hoped that it might be the means of doing the girls much good. And as she watched the fair young faces, she silently repeated the words of that day's collect: "Increase and multiply upon us Thy mercy, that Thou, being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal."

IV.

There was the merriest little crowd at the depot the next morning, just about the time for the Cheswick train to start; and a great many gay young voices were heard, all talking at once, as if they were trying to see which could say the most.

There was a pile of trunks upon the platform, "big enough to frighten any baggage-master," Ned Adams said, as he surveyed it. Besides which, there were any quantity of travelling-bags and parcels scattered about in the girlish arms; and shawls and waterproofs of every description.

"Oh, Miss Walker, I'm so sorry for you!" exclaimed Palmer Whitby, after looking at everything, and shrugging his shoulders, as if he did not know how it would all end.

"Are you? Thank you; but I do not feel any need for pity. I assure you I am quite happy."

"But they'll keep an awful time between them! I know how it is; there's a shawl lost, or a pair of rubbers forgotten, or a sick

headache, or a cinder in some dainty eye, or a draught from some window, or a ticket mislaid, or—something!"

"Now, Palmer; he's only jealous because he isn't going with us to prevent any of these sad disasters."

"And then, after they get there," went on Ned, taking up the strain, "we shall hear of some one bitten by a snake while on a berrying expedition; or of dreadful colds from paddling in brooks, and trying to imagine them bits of sea-shore; or of somebody's hair being caught up in the branches of an apple-tree, and ruthlessly torn by the wind, or ——"

"Ned, be still; there come the cars; and I want you to promise that you'll write to me at least once a week."

"Oh, I'll send you a telegram once a day! Here, where's your shawl? Didn't I tell you so! Palmer, you jump in ahead, and find seats. Miss Julia, let me help you. Now then." Through the noisy but effectual efforts of Palmer and Ned, the whole party were soon comfortably seated in the car, and then the young men waited on the platform to see them off, each trying to get the last word, and each promising to go to Cheswick, "by express," if sent for in any emergency.

"Good-by; remember me to Fanny and Alfred."

"Keep a journal for our benefit!"

"Do take care of yourselves now!"

"Good-by, Miss Walker; I ——"

But Palmer's last speech was cut short by the train moving off. And the three young men were left standing alone on the platform, feeling quite disconsolate, and half vexed at Miss Walker for this new idea of hers.

There was a little feeling that had a touch of disappointment in it, too, among the girls, as they saw the last waving of the brotherly hats, and remembered how sooner Summers had been made pleasant for them by the presence of those brothers. No one spoke, at first, as the cars moved out of the depot, faster and faster. Anna leaned her elbow on the window-ledge and looked out, with a don't-speak-to-me expression on her face. Ida swallowed the lump in her throat, put up her veil resolutely, and began to appear comfortable. Sophy wondered if Ned would find any one to tease him by singing "Molly Darling," through all the long, long Summer days.

Miss Walker began talking to Ellen, in front, and arranging the bags and packages, without noticing the silence among the other girls. And then a great bright sunbeam came flashing through the windows, and the long stretches of green fields began to appear, and the speed of the train increased, and great hills and tall trees seemed to go sweeping by, and everything was new, and the girl faces began to look up, the eyes to brighten, the voices to chatter, and all the little shade of disappointment to vanish away in the sunshiny present.

Miss Walker smiled and looked satisfied. And Ellen Marks's pale cheeks began to glow, as she and Sophy watched the varying features of the landscape and chatted over them. Julia Reed began to muse, watching the great shadows flying across the fields, and looking vague, far-away thoughts out of her eyes.

Little Maggie enjoyed everything like a child, and talked faster than any one. And very soon not a merrier party than ours could be found starting off anywhere during any of those days of Summer travel.

"I wonder if Fannie Evert expects us today?"

"Yes; I wrote her that we were coming," answered Miss Walker.

"I wonder what ridiculous scheme she'll have on hand now?"

"Fan *is* an odd girl! but she's a real nice one, and I know she'll be glad of our coming."

"I should think she would, especially if she doesn't go anywhere for a change."

Anna did not add anything about the dullness of the place called Cheswick, for she caught sight of Ellen's happy face. So they went on, talking of Fannie Evert, and of the church in Cheswick, and of how much Fannie and Alfred were interested in it, until at last Cheswick itself came in sight; and there stood Fannie herself, their old friend, on the depot steps.

They hurried out, one after nother, each with her own special shawl-strap or travelling-bag, notwithstanding Palmer's prophecy.

"There's Fannie!"

"Here we all are. How do you do?"

"I thought you would come in this train. Oh, Miss Walker, I am so glad to see you! Aren't you all coming right up to my house to dinner now?"

They all laughed at that, and told Fannie it would be very pleasant; but there stood the man now, cracking his whip, and waiting to take them in his large open wagon up to the boarding-house.

"Jump in and ride up with us."

"I do believe I will. Then I can walk home, and stop to see one of the Sunday-school children."

"There, there! didn't I tell you so? Just near her!"

They climbed into the wagon, laughing at their own awkwardness, and asking each other all sorts of questions, and making the whole place bright with their youth and gayety and gladness. The stout horses started as if they considered their load a light one; and they passed on, through the village, across the bridge, and into the still, bright country; not Newport nor the mountains, but only modest little Cheswick. Not the sound of a wave rolling in from the sea, not a single fashionable-looking hotel, not any long line of gay carriages with prancing horses! Only the great trees reaching out toward the blue sky, the song of birds, and the still, pure sunlight.

Yet there was not a shadow on any of the girl faces as they drew up to the wide, old-fashioned house, and a plain, cheery-looking landlady met them at the door.

V.

"It's just perfectly lovely, girls! there's nothing else to be said about it!"

Ida sat at the window, with a dressing sacque on, and her hair hanging down, waiting for a turn at the looking-glass; while girls in all varieties of costume were running back and forth across the wide hall, and from room to room.

"No, indeed; the last adjective in the vocabulary is exhausted when Ida says 'lovely' in that way! But I suppose we may see how it looks out of her window, as our view. Come here!" called Maggie from the open door on the opposite side of the hall.

Ida's window looked far over hills, and just a of green fields to the tower of the church, little on one side with trees—the beautiful showing among

church of the Holy Cross, which was "the best thing in all Cheswick," Ida said; and about the building of which she had heard enough to make her doubly interested in it.

"Oh! it is pretty," said Julia, leaning over Ida's shoulder. "You must let me come in and dream here sometimes."

"'Write woman's verses and dream woman's dreams?' Of course! You shall have this room if you like it best, sha'n't she, Ellen?"

"Yes, indeed!" answered Ellen, too happy to talk much, but showing it all in her face.

"Oh, no, thank you. Little Maggie and I will be quite satisfied, I think. Come and see."

Julia's windows looked across to the white houses of the village, clustered together beyond the bridge, making a pretty, bright spot to look at from a distance, with the roads winding into it from all directions.

"But say, girls, what do you think we have?" called Sophy, dancing into the room with her face full of delight, which shone through all the dust of travel that had not yet been washed off. "It's at the end window, and it's the prettiest thing of all!"

Away went the whole party into the room which Sophy and Anna had chosen.

"There! look at that!" cried Sophy, triumphantly, pushing back the soft white curtains, and making room for all the girl heads.

It was the brook, the bright little brook, which had its source away up among the hills, and ran singing, all the way down, till it widened and plashed gayly over the stones in the meadow at the end of Mrs. Hoffman's house.

"Oh!" "Oh!" chorused the girl voices, as they traced the sparkle in among the meadow-grass.

"Now hush!" cried Sophy, "and listen."

They were still for a moment, and heard the soft gurgling voice of the little stream as it fell over the stones, and rippled away to freshen those meadow-flowers—God's own special flowers, that grow and bloom without our human care.

"Isn't that sweet?"

"Indeed it is!

"I wonder if that can be the little brook which ran at the foot of the hill where we had our picnic with Fannie Evert that Summer; don't you remember, Sophy?"

"I guess I do! To be sure, it is the very same, Ida. See, how far you can trace it. And don't you remember the little grove, away over there?"

"Come we sha'n't get dressed to-night!" called Anna.

"And here comes Miss Walker all dressed and respectable, while we are standing about in every condition!"

Their teacher smiled.

"All in one room? Helping each other dress!"

"No ma'am; not one bit! Helping each other talk!"

"We have been comparing rooms, and we can't tell which is best."

"Yes indeed we can!" cried Sophy, dancing towards the bureau, and beginning to arrange her hair, while Ida hurried Miss Walker into her own and Ellen's room, to show the view from the windows; and Maggie warbled a merry song as she put on her white dress, and looked as fresh and bright as possible. Julia leaned back in the rocking-chair, and watched her favorite little friend as she fluttered about. And Anna, in the next

room, began to wonder what she should "put on."

"Oh, anything, Nan! this isn't a watering-place; and we needn't fuss about our dress one bit! Hurry up, though; for I guess it is getting near dinner-time. And I scent something good, too! Aren't you hungry?"

"Yes, dreadfully!" answered Anna, hurrying with her toilet.

"But isn't it still here?"

"Of course, that's the beauty of it. I don't believe that Mrs. What's-her-name will think it very still when we six girls get to flourishing about her house, and setting her crazy with our talking, singing, and drumming the piano."

"By the way, is there a piano?"

"I really don't know. I suppose so. We'll go down and investigate, if you ever get dressed!"

So they chattered on, these merry girls, on this first day of their Summer vacation. And downstairs, at the same time, their motherly-hearted landlady was moving briskly about, hastening the preparations for dinner.

"For I know they're real hungry!" she said, giving her husband a word or two of each sentence which she meant wholly for him, as she bustled back and forth from the dining-room to the kitchen.

"Some comfort in feeding such folks, too! Bless me! what a pretty, bright set of pictures they are! It does my heart good to see 'em. They'll make music for us, I reckon, Dan'l! Just hear, now!" And for one instant the good woman stood still, with a pile of snowy napkins in her hand, to listen to girlish laughter that sounded from upstairs.

"Dan'l" nodded his head, and said "Hum," without taking his eyes off the column he was reading in the newspaper. And once again, within an hour, he said "Hum," looking straight through his glasses at the array of bright dresses fluttering into seats at his table, and the row of fresh young faces, all turned towards him with a readiness to begin acquaintanceship.

What a meal that was! so comfortable and cheery, and every one so ready to talk, and yet so hungry.

There were no other boarders yet, and so the girls had all the talk to themselves, and all the attention, which they relished very much.

"It is not Newport, certainly," thought Anna, missing the bustle of waiters, the clatter of dishes, and the general din and confusion; but it was not dull either.

"It is quiet enough to let one speak or think comfortably," said Julia to herself, "and lively enough to give one a pleasant appetite."

As for Ellen, it all seemed to her like a beautiful dream. Dinner, with the afternoon song of birds floating in at the windows, and the sweet cool air stirring the girls' ribbons and hair, the quiet calm taking away all the frets and cares, and above all, dinner, with all the girls about her, with their youth helping her youth, and their hope and brightness reaching out towards her; at her side Miss Walker, with her ready sympathy; and at the far end of the table the motherly pair of eyes watching her, and the kind tones urging her to eat heartily, and to "drink plenty of milk, to round out her cheeks and bring the color into them."

After dinner they all walked over to Fannie Evert's. Sophy ran into the dark parlor, as they were going out, to try a few chords on the piano, and Maggie struck in with her merry voice, making the old house echo as it had not echoed for many long months before.

(To be continued.)

THE VALLEY OF HINNOM.

In view of some recent theological discussions, a few words on the history and topography of the celebrated valley of Hinnom may not be out of place here. One of the results of these discussions has been to show once more the great utility of reading the Book by the light of the Land, as Dr. Thomson very happily expresses it. The two form a whole whose parts, wherever they meet, cannot be severed with advantage. Studied together the one throws light on the other, and in that way only can we hope to obtain a full and accurate view of the revealed will of God.

Before proceeding to describe the valley of Hinnom, it may be well to glance at the significance of its name. In Jer. ii. 23 it is simply called "the valley"; in Josh. xv. 8, "the valley of Hinnom"; in Jer. vii. 32, "the valley of the son of Hinnom"; and, finally, in II. Kings xxiii. 10, "the valley of the sons of Hinnom." The question is whether "Hinnom" is a proper name or an appellative. According to Dean Stanley, it is a proper name, the valley being so called "from some ancient hero, the son of Hinnom," having encamped in it. Two objections may be urged against this opinion. History, in the first place, knows no "son" or "sons of Hinnom"; and, secondly, the valley would seem to be too large to be the possession of one family, or to be named after one man. Others, therefore, like Farrar, prefer to regard the word as an appellative, derived from a root which signifies to *groan, wail*, etc.; so that we should have "the valley of wailing." In favor of this view may be urged the formation from appellatives of such proper names as "Charashim," in I. Chron. iv. 14; "the valley of salt," in II. Sam. viii. 13, etc.; and we may add that the expression "son," or "sons of," which at first sight would seem to settle the question in favor of the former view, agrees equally well in Hebrew with the latter. Still, the two objections to Dean Stanley's opinion are far from being decisive, and the question must be considered an open one until more definite facts have been brought to light. Nor is the decision of that question a matter of any practical importance; for Hinnom, whether a proper name or not, is certainly derived from a root signifying to wail, lament; and our only interest in the matter consists in knowing that this original meaning of the name proved so wonderfully prophetic of the destiny of the ravine to which it was applied. The "Gehenna (hell)" of the New Testament is simply a transliteration of the *ge-ben-hinnon*, or *ge-hinnon*, "valley of the son of Hinnom," or "valley of Hinnom," in its Chaldee form, *Gehinuam*.

The following is Dr. Robinson's description of this valley, for the accuracy of which we can ourselves vouch: "The valley of Hinnom has its beginnings in a shallow depression or basin west of the northern part of the city; in the midst of which basin is the upper pool or reservoir, usually filled with water (Isa. vii. 3). On the west a swell of land divides it from the valley in which is the convent of the Cross; on the south is a low hill; and beyond, the valley or plain of Rephaim. From the basin the open, stony valley runs east-south east nearly to the Yâfa gate of the city; the depth of the valley at this point being about forty-five feet lower than the gate. It here turns south, and lies along under the steep western declivity of Zion, quite to its south-western corner. Here only a low ridge or swell separates it from the plain of Rephaim. Higher up, nearly opposite the south wall of the modern city, the whole breadth of the valley is occupied by the ruins of an ancient reservoir, the lower pool (Isa. xxii. 9).

"At the south-west corner of Zion the valley sweeps around to the east, and descends with great rapidity, between Zion and the opposite hill in the south, to the valley of the Kidron, which it enters about one hundred yards above the well of Job. The hill south of Hinnom is steep, rocky, and full of sepulchres. The south-eastern corner of Zion, between the two valleys, runs down and out in a low point. At the junction of the two valleys there is an open oblong plot, reaching from the gardens below Siloam nearly to the well of Job, and comprising also the lower portion of Hinnom. Its breadth is 150 yards or more. The western and north-western parts of this plot are in like manner occupied by gardens, many of which are on terraces, and receive a portion of the waters of Siloam.

"In these gardens, lying partly within the lower end of the valley of Hinnom, Jerome fixes the place of 'Tophet.' . . . Tophet was not the name of the valley, but was merely a place in the valley of Hinnom. . . . In the basin at the upper end of the valley, west of the city and near the upper pool, there was anciently a fountain called Gihon. A 'brook' appears to have flowed from it down to the valley. This fountain Hezekiah caused to be stopped."

The average width of the valley is only about seventy-five yards, but it is fully two miles and a half in length. It is deepest between the hill to the south, known as the "Hill of Evil Counsel," and Mount Zion to the north, the successive slopes of which rise to a height of one hundred and fifty feet. At first the bed of the valley must have been very pleasant and fertile, as it was watered from the north by the fountain of Gihon, and on the south by the waters of Siloam. In the time of Jerome we know that it had again assumed its former rich and cheerful aspect, and in our own day it is planted with olives and other fruit-trees, and in some parts produces fine grapes, vegetables, etc.

Its biblical history is briefly as follows: The earliest reference to it is in Josh. xv. 8, and xviii. 16, where the "valley of Hinnom" is given as the northern boundary of Judah, so that Jerusalem did not belong to that tribe. It is not again mentioned until the reign of Solomon, who is said to have "built an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon" (I. Kings xi. 7); where the "hill that is *before* Jerusalem" may, however, refer to a hill on the east of the city. However that may be, Solomon evidently began its desecration by erecting on it heathen temples for the use of his foreign wives; and this desecration was carried to the greatest extent by his successors, Ahaz and Manasseh. Of the former we read (in II. Chron. xxviii. 3) that "he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of

Israel"; and the same is said of Manasseh in the thirty-third chapter, verse six. How long this fiendish sacrifice of infants was continued we have no means of knowing; but the pious King Josiah, in order to put a stop to it, caused the valley to be polluted by spreading over it human bones and other unclean substances. From that time onward it seems to have become a common receptacle for all the filth and corruptions of Jerusalem, and was regarded by all with the utmost disgust and horror. In the following lines Milton gives a good summary of what we know of the place from Scripture:

'Molech, horrid king, besmeared with blood,
Of human sacrifice, and parents' tears,
Though for the noise of drums and timbrels loud
Their children's cries unheard, that passed thro' fire
To his grim idol in the pleasant vale of Hinnom, Tophet thence,
And black Gehenna called, the type of hell."

It is not strange that under such circumstances the name of this valley finally came to represent the place of the future punishment of the wicked. The change in the application of the name may already have taken place in the days of Isaiah. In lxvi. 24 the prophet says: "They shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh"; where the reference seems to be primarily to the *literal* valley of Hinnom, and tallies well with the "valley of slaughter," as Jeremiah calls the same place. But in the following passage Isaiah evidently refers to a symbolical Hinnom (xxx. 33): "For Tophet [which, as we have seen, was *in* the valley of Hinnom, and is sometimes used instead of it] is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." If this be so, the use of Gehenna by our Lord becomes still plainer and more significant.

We are inclined to think that these same passages have given rise to some of the later rabbinic legends about the valley of Hinnom. One of these legends is that perpetual fires were kept burning in it, and it has found many believers. But the authority upon which the statement is made is not satisfactory; nor is it necessary to assume such a fact to account for the language of our Lord, which is simply borrowed from Isaiah. Another legend is to the effect that there are two palm-trees in the valley of Hinnom, between which a smoke ariseth, and that that is the door of hell, which is manifestly a popular interpretation of the passages which we have cited from Isaiah, and of similar passages in Jeremiah.

To these Jewish legends others have been added by Christians, which may be true or not. At the lower end of Hinnom, Christian tradition places the site of Aceldama, the "field of blood"; and opposite to this, upon a cliff forty feet high, is supposed to have stood the tree upon which Judas hanged himself. To complete the history of this valley, a large sepulchre, known as the "whited sepulchre," is shown not far from Aceldama, in which the Apostles are said to have hidden when Christ was arrested.

We may best conclude this account of the topography and history of Hinnom in the words of the Rev. Mr. Bailey: "Strange contrast between Tophet's first and last! Once the choice grove of Jerusalem's choicest valley; then the place of defilement and death and fire; then the valley of slaughter! Once the royal music-grove, where Solomon's singers, with voice and instrument, regaled the king, the court, and the city; then the temple of Baal, the high-place of Molech, resounding with the cries of burning infants; then (in symbol) the place where is the wailing and gnashing of teeth. Once prepared for Israel's king as one of his choicest villas; then degraded and defiled, until it becomes the place for the king at the sound of whose fall the nations are to shake (Ez. xxxi. 16); and as Paradise and Eden passed into Babylon, so Tophet and Ben Hinnom pass into Gehenna and the lake of fire."

THE HERODS OF THE BIBLE.

The reader of the New Testament meets frequently with the name of Herod. He hears of Herod who was King of Judea at the time of our Saviour's birth; of Herod who beheaded John the Baptist; of Herod whose steward's wife ministered to our Blessed Lord; of Herod to whom Christ was sent by Pontius Pilate; of Herod with whom the prophet Manaen was brought up; of Herod who killed James, the brother of John, with the sword, etc.

It is clear that the same person is not meant in all these instances, for we read that it was when the death of Herod occurred that the Child Jesus was brought back from Egypt, and it is certainly very desirable that the Bible-reader should have an intelligent idea of these rulers. As St. Paul said before Agrippa—who was also a Herod—the events of Christianity "were not done in a corner." No; they took place before the eyes of men of every rank, and the light which profane history sheds upon the sacred records should not be slighted.

It is well known that at the time of our Lord's birth the sceptre had departed from Judah, and the chosen people were subject to Rome, who for more than seven centuries had been growing in power, and was now queen of land and sea. It was forty-seven years before the birth of Christ that Julius Caesar, wishing to reward Antipater for certain services, appointed him procurator of Judea. Antipater was of the race of the Edomites, who dwelt south of Palestine and about eighty years before were conquered by a Jewish high-priest and forced to conform to the Jewish religion. At the time of Antipater's elevation, his second son, Herod, though only fifteen years old, was appointed governor of Galilee. A few years afterward Antony, the Roman ruler, made Herod tetrarch of Judea; and, still later, as he grew in favor with the Roman government, he was appointed King of Judea.

This is the Herod who was reigning when Christ was born, and trembled on his throne at the tidings that the wise men from the East had come to seek for one born King of the Jews. He ruled with a strong and merciless hand, coupled with great pomp and regal splendor, and inspired awe and admiration, if not affection. He adorned Jerusalem with many magnificent edifices, and rebuilt the temple with surpassing and dazzling splendor—a work of which the Jews proudly said to our Lord, "Forty and six years was this temple in building." This great work evidenced, however, the king's love of display, not his piety, for he arranged at the same time for heathen rites in his new city of Caesarea. This Herod, the first of the family, was called Herod the Great. Great he was in ostentation, arbitrary use of power, cruelty, and wickedness; yet he possessed some natural generosity of temper, and has been well likened to Henry VIII. of England. He surpassed even "bluff Hal, married so numerously," in the number of his wives, for he married no less than ten women.

Though Herod the Great was himself of alien birth, his wife, Mariamne, was the daughter of a high-priest, and of the Maccabees family, who were displaced from power as the rulers of the Jews when Antipater was appointed procurator of Judea. The Maccabees fought against Herod for their old position, but the king, supported by Rome, came off the victor. Herod managed, throughout a long reign, to keep on good terms with the Roman government, though in his heart he aspired to the founding of an independent monarchy, and the Jews, who were his partisans, are termed in the Gospels Herodians.

Herod passionately loved his wife Mariamne, who was a woman of greatness of soul, personal beauty, and vivacity; yet in a fit of mad jealousy he condemned her, in her youth and brilliancy, to death. He also put to death her grandfather, who was a high-priest, and her two sons, one of whom, Aristobulus, was his favorite son. Some have marvelled that profane history does not mention the slaughter of the babes of Bethlehem, but it is calculated that they did not exceed twelve in number; and it is really no matter for surprise that, amid the numerous and atrocious cruelties of the reign of Herod the Great, the murder of these infants, which perhaps was accomplished in some quiet manner, was not preserved in the annals of the historian. Just before Herod's death another of his own sons was executed by his order. And it is said that he caused all the principal men of his kingdom to be gathered together, and directed that they should all be slain as soon as he was dead, so that his decease should be attended by a general mourning. This savage command was not, however, obeyed.

The second Herod mentioned in the Gospels was Herod Antipas, son of Herod the Great and Malthace, a Samaritan woman. He was originally appointed by his father's will heir to the throne of Judea; but by the final change in the will the kingdom was given to another son, Archelaus, and Herod Antipas was appointed tetrarch of Galilee.

Archelaus did not establish himself on the throne without opposition and bloodshed; and shortly after his father's death he caused a most barbarous massacre of Jews. Joseph, consequently, had sufficient cause, when he returned from Egypt, to be afraid to take "the young Child and His mother" into the land of Judea.

But we return to Herod Antipas. He married the daughter of the King of Arabia Petraea; but after living with her for a while conceived a passion for Herodias, the wife of his living half-brother Philip, who was the son of Herod the Great by a woman named Cleopatra, and is mentioned by St. Luke as "tetrarch of Iturea and of the region of Trachonites." Herod Antipas married Herodias, and this crime involved him in a war with his father-in-law, the King of Arabia Petraea, which, according to some biblical scholars, accounts for the fact that "men on the march," called merely "soldiers" in our translation of the Gospel of St. Luke, were

among the people who listened to the teaching of John the Baptist. The faithful preacher of the wilderness rebuked the tetrarch for his incestuous marriage, and was consequently thrown into prison, and then, through the management of the vindictive Herodias, beheaded.

Herod Antipas was cruel, but cunning and superstitious. He feared the just and holy Baptist, unwillingly put him to death; and when afterward he heard of our Lord's miracles, his guilty conscience whispered, "This is John the Baptist; he is risen from the dead." This is the Herod of whom the Pharisees said to our Lord, "Get Thee out and depart hence, for Herod will kill Thee." And the reply, "Go ye and tell that fox," etc., are, as another writer observes, the only words of withering contempt recorded as spoken by the meek and lowly Jesus. We learn from St. Luke that Pilate had slain certain Galileans, mingling their blood with their sacrifices; and it is probable that this interference on the part of Pilate with Herod's subjects, occasioned the feud between the two rulers, which was healed when Pilate, hearing that Jesus had lived in Galilee, sent Him to Herod for examination. This Herod is the one mentioned in the fourth chapter of the Acts, "Against Thy Holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." The wife of Chuza, this Herod's steward, was a disciple of our Lord's, and probably others of the tetrarch's household, which explains Herod's *saying to his servants*, "This is John the Baptist," etc. It was with this Herod that Manaen was brought up, as we read in the thirteenth chapter of the Acts. In ancient times it was a custom in Rome and elsewhere to educate some other youth with a prince or nobleman's son; and probably in this way Manaen was brought up with Herod the tetrarch. It is reasonable to suppose that Manaen, as one of the tetrarch's attendants, had listened to the preaching of the Baptist, and had heard of Jesus, perhaps had seen Him in the flesh. How different were the characters and after-lives of the tetrarch and his foster brother! The one, after his awful crimes, was persuaded by his tempter, Herodias, to go to Rome to seek the title of king, and, instead of obtaining the object of his ambition, was deposed on account of accusations brought against him; banished, first to Spain, afterward to Gaul, and died in exile. The other is a preacher of the glad tidings of salvation through the blood of Jesus Christ. Thus it is that brothers in nurture may prove aliens in heart.

"One lose, the other keep, heaven's clue;
One dwell in wrath, and one in love."

There is a tradition that Pontius Pilate was also exiled to Spain, and it is possible that the two companions in guilty abuse of power met again in the time of their common downfall and dishonor.

After Herod Antipas was exiled, his dominions of Galilee and Perea were added to the tetrarchies of his nephew, Herod Agrippa I., the son of Aristobulus, who was murdered by his father, Herod the Great. This Herod Agrippa is the king who killed James, the brother of John, with the sword, and threw St. Peter into prison, with the intention of putting him to death also. The death of the vain-glorious king of a most loathsome disease is recorded in the Acts. Herod Agrippa I. ruled over a larger territory than even that which his grandfather, Herod the Great, possessed. He was mild in his government of the Jews, seeking to conciliate their favor; but he was severe in persecuting the Christians. It is related of him that he burst into tears when he heard the command in Deuteronomy read that the king should not be of foreign birth; and that the Jews, to console him, cried out, "Thou art our brother," since he was the grandson of Mariamne.

Herod Agrippa left a son bearing his own name, who, at the time of his death, was only seventeen years of age, and living at Rome. On account of the youth of the heir, Claudius, the Roman emperor, detained him for a while at the imperial city, and made his father's kingdom a Roman province; but eventually the emperor gave him nearly all his father's possessions; and the succeeding Roman emperor, the infamous Nero, added to these dominions. It was before this king —Herod Agrippa II.—and his sister Bernice, that St. Paul made his defence with such power and fervor that the king cried out, "Almost thou persuadest me to be a Christian!"

This Herod, the last of the family, did his utmost to withhold the Jews from revolting against the Romans; and when he failed in the effort, left them and joined the imperial forces. After the terrible siege of Jerusalem he repaired with Bernice to Rome, where he was made a praetor. He died in that city in his seventieth year.

Herod Agrippa II. had another sister, Drusilla, who married Felix, procurator of Judea. She is mentioned in the Acts as "his wife Drusilla, which was a Jewess," and it is implied that she, as well as her husband, heard the great Apostle concerning the faith in Christ. Drusilla, with her son, perished in the eruption of Vesuvius.

"ONE STEP MORE."

BY H. N. C.

Suggested by "Lead, kindly Light."

What though before me it is dark,
Too dark for me to see;
I ask for light for "one step more,"
'Tis quite enough for me

Each little humble step I take
The gloom clears from the west;
So, though 'tis very dark beyond,
I never am perplexed.

I would not see my future path,
For mercy veils it so;
My present steps might harder be,
Did I the future know.

It may be that my path is rough,
Thorny, and hard and steep;
And knowing this, my strength might fail,
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way,
And, seeing it, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done,
And I might tremble at the thought
Of ending it so soon.

Or if I saw a weary length
Of road that I must wend,
Fainting, I'd think, "My feeble powers
Will fail me in the end."

And so I do not wish to see
My journey or the length,
Assured that, through my Father's love,
Each step will bring the strength.

Thus step by step I onward go,
Not looking far before;
Trusting that I shall have
Light given for "one step more."

THE NEW YORK COOKING SCHOOL.

BY E. E. D.

Some ten or twelve years since M. Blot, a Frenchman, gave lessons in cooking at Cooper Institute and in Brooklyn, and awakened an interest in the minds of women of all classes in the hygienic principles of cookery such as had never been felt previously. Miss Juliet Corson, a pupil of Blot, opened a school in West Tenth street four years since, under the patronage of some wealthy ladies, where free lessons were given in cooking to those who could not afford to pay for them, a moderate sum being charged to those who could. This school was so successful that the following year larger rooms were opened for this purpose in West Forty-fifth street, where were a number of private classes, composed mostly of young married ladies and young girls belonging to some of the most refined families, not a few of whom joined in a club, in imitation of the Boston Cooking Club, and inviting their beaux to join them in the evening to eat the goodies prepared by their fair hands, under Miss Corson's directions.

Last Winter, after years of study and practical evidences of her own skill, Miss Corson opened what may be called an academy of cookery, at No. 8 St. Mark's place. Here lessons are given, to classes and singly, in all styles of cooking, in setting a table, and the proper method of entertainment at table. She employs a *chef* and an assistant, thoroughly trained French cooks, who, under her directions, make the getting up of a dinner a pleasurable sight, and a convincing argument that cooking is a fine art, which nothing but practice can perfect. Ladies of wealth and culture, as well as those in more moderate circumstances, here learn how to make bread, soups, sauces, pastry, etc. Young girls fresh from boarding-school wisely "finish" by some sensible lessons in the kitchen; and the wives and daughters of the working classes are taught (free of charge) how to make appetizing, healthful dishes at a very moderate expense. There are also women who intend to make housekeeping a business earnestly learning Miss Corson's theories.

Ladies' classes are held from 1 to 3 o'clock P. M., Wednesdays and Saturdays, and there is a private course to a club, who choose their own bill of fare. The terms are moderate. Miss Corson holds that good health depends almost wholly on good food well cooked; and that while the French have arrived at the greatest perfection in cooking, all nations have some excellent methods which we may study and adopt—trying any dish she may read of, Chinese, Japanese, etc.; in short, have a cosmopolitan cookery. She gives lectures and practical illustrations of cookery for the benefit of working women, which have been very successful, showing them how to utilize what most women would throw away.

The board of managers of the New York Cooking School is composed of the following ladies: Mrs. Robert L. Stuart, 154 Fifth avenue; Mrs. Henry L. Leavitt, 1 East Fortieth street; Mrs. Clarence G. Mitchell, 228 West Thirty-eighth street; Mrs. Aaron J. Vanderpoel, 1 West Sixteenth street; Mrs. E. and L. Youmans, 225 West Fourteenth street; and Mrs. J. S. T. Stranahan, 269 Union street, Brooklyn.

The class of Wednesday and Saturday is a very interesting one. At 1 o'clock the mem-

bers meet in the kitchen, pencil and paper in hand, and sitting at the long white table—on one side of which M. Pallas, the *chef*, stands, next to the range—are ready to see, and make notes of the performance. The bill of fare on one of these days was as follows: Soup—cream of flounders; fish — shad, broiled with maître de hôtel butter; veal scallop, with tomato sauce; Parisian potatoes; timbale of maccaroni; apple fritters.

Pallas cut the flounder into strips, completely separating it from the bones; put it in boiling water, to blanche it or remove the fishy taste, with three cloves and a sprig of parsley. After it was thoroughly boiled he rubbed it through a colander, then added two ounces of butter, two of flour, and enough milk to make two quarts of soup, seasoning it with salt and pepper, and slowly boiling it until it became as thick as a rich cream. The shad was opened and boned, broiled on an oiled gridiron, and served with the maître de hôtel sauce, made of one table-spoonful of chopped parsley, two ounces of butter, and the juice of half a lemon, rubbed together. The veal scallops were breaded, and fried in smoking-hot fat, then laid on a dish and covered with tomato sauce, for which Pallas used (for three pints of the sauce, not only for the veal, but to keep for other *entrées*) one can of tomatoes, three ounces of salt pork, one pint of meat stock, one quart of water, two roots of parsley, one garlic, one onion, two small carrots, three bay-leaves, a sprig of thyme, and six cloves. These ingredients he boiled slowly, and when done poured through a colander. The timbale of maccaroni was curious. A timbale is merely a tin form. After the maccaroni was put in boiling water and half cooked, it was turned into a colander and washed with cold water, which makes it round and firm. A white paper, cut to fit, was placed in the bottom of the form, bits of the maccaroni on it, then layers of the long unbroken pieces, then chopped sausage, then more maccaroni, till the timbale was full, then it was baked and turned out on a platter. The Parisian potatoes were little potato balls, cut with a scoop, fried in smoking-hot fat, and served with bits of parsley chopped very fine.

Apple fritters.—The apples were cored, sliced half an inch thick, dipped in a batter of milk, eggs, and flour, and fried quickly, turned on a brown paper, to absorb the grease, for a moment, and then sprinkled with powdered sugar and grated cinnamon. Pallas also made some bread before the class, which was very white, sweet, and light. The sponge had been set the night before, but his manipulations of the dough before the class only lasted about twenty minutes.

This is a simple bill of fare, but every dish was the perfection of cookery; particularly the soup, if one item may be selected from the rest. Miss Corson has published two or three cookery books, and a "Working-men's Dietary," giving bills of fare for breakfast, dinner, and supper, with the prices of the materials mentioned. It is astonishing to see what excellent bills these are. She feels that she has a mission among the working classes, believing that the root of improvement in the art of cooking for the higher classes must come through them. It has been suggested that Miss Corson should give some lectures to ladies in Cooper Institute, at popular prices, with illustrations of her art.

REALLY to feel God's love to us, and our love to Him, is the very highest blessedness of which the human soul is capable. There is a lavishness in all true love, which only those who truly love can understand. And when God loves us, His heart goes out toward us, and with His heart all that He can bestow.

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*ADVICE TO YOUNG MEN.**

BY THE REV. C. W. WARD.

Let me begin what I have to say to-day with the well-worn and commonplace remark that I have not come among you to make a speech. We Americans are the most spoken-to-death people on the face of the earth, and I sometimes think that an emblem more appropriate to us than the reticent eagle would be the garrulous parrot or the loquacious raven. I repeat, therefore, that I have come among you not to make a speech, for it would be setting you a very bad example at the outstart.

But I have come here—and that, too, with a very sincere sense of the honor conferred upon me by your invitation—only to say a few simple and earnest words to young men out of a young man's heart, and to do up two or three little packages of ideas which will be easily exportable, and may possibly be of value to you after you have gone out into life. Into life, I say; not merely into society; not merely into business; not merely into this or that particular calling—but into that grand unit, that sublime total, that many-sided, multiform, and complex sphere which, with the profoundest awe, we style human life.

On the threshold of this great sphere you are standing, young men, to-day. It is a very solemn as well as a very supreme moment for you. In one sense life is all before you. Many of its lessons, indeed, you can only learn for yourselves, and many of its laws it will take the hard knocks of experience, instead of the wise words of counsel, to impress upon you. And yet, one thing I think is certain. Very much will depend upon this single fact of a beginning; upon how you start, what conceptions you form, what ideal you set up, and how the launching is conducted. Living is not altogether an experimental science. It has its fixed axioms, which are always true in every case. Human character is very much like plaster-of-paris. It sets rapidly; and the form which it takes when it is first poured into the mould is the form which it is more than likely to keep to the end.

Now, to begin with, I will say quite confidently that there never was a day in the history of this world when young men in every channel of activity have had a better chance to come to the surface and to make their mark than to-day; and, by so much, there never was a period when idleness or despondency has had less right to exist among educated youths than it has at this hour and in this country.

The conventional obstacles of a century since have all but disappeared from among us. That technical reverence for age, which at one time turned the gray hair into a fetich, and made it, with a mistaken reverence, the synonyme for worth and learning, troubles us, perhaps, too little. The time when the best years of a man's life had to be spent in a forlorn apprenticeship, and when he was made to stand, hat in hand, at the door of fame until it was hardly worth his while to enter, is all a matter of past history with us. In this century youth has its own recognized value. It is no longer a mere postulant for coming favors. It is a factor. It is a power. It is an actor which may take the leading rôle. At the bar, in the Church, on the mart, it takes whatever place it wins. Not, indeed, as the result of an upstart self-assertiveness—I should be sorry to think that—but because, as I believe, our gray-haired seniors themselves, with a gracefulness no less sweet than it is wise, are ever ready to accord to youth its place, and have caught the spirit of that Apostle who, in his ripe maturity, rejoiced in his youthful Timothy; and have caught, as well, the spirit of that other Apostle, the last of the twelve, who, with a hand trembling with age, and a venerable dignity mellowed by the wisdom of Divine love, could say, "I have written unto you, young men, because ye are strong."

You have, then, this encouragement. Your field is open. Your course is clear. There is no need of halting. There is no excuse for timidity. When you step out of this academy your youthfulness will be no disgrace; and if you earn your prize, no one will blame you if, at thirty, you are a judge, or a bishop, or a president.

But, young men, while this is true, right alongside of this fact—the fact of opportunity — there is another fact which is not only parallel with it, but a consequence of it. For the very reason that this is an age of enormous opportunity, it is also an age of enormous competition. To be sure the fences are taken down; but it is only that so many more people may come in. To be sure you have got free scope to win whatever prize you choose; but so has everybody else. To be sure you may enter the lists without any artificial initiation fee; but this very fact lets in all your neighbors; and you have to get to work in dead earnest to keep this surging crowd of struggling competitors from pushing you to the wall. Every school-house which goes up makes the fight for existence, in one way, all the harder. Every avenue to industry which is thrown open stimulates a rivalry which tests the individual all the more severely. Free education means nothing short of free struggle and free fight, and the higher and more general the training, the more desperate and prolonged becomes that conflict in which the very smallest shade of superiority and the very nicest degree of difference decide who shall win and who shall lose. Remember that your culture is a penalty as well as a blessing. Remember that the very opportunities so characteristic of this day are what demand an industry, a bravery, a perseverance, and steadfastness which have been demanded of the youths of no other generation.

Oh, gentlemen, sanguine as you may be, I will promise you one thing; I will promise you that you will not have gone three paces into that great world which lies outside of these quiet grounds without meeting a very popular character by the name of Somebody-else. When you have applied for a coveted position, you will probably find that this same Mr. Somebodyelse has sent in his card before you. When you hit on some uncommonly bright idea, you will probably find that Somebodyelse thought of it a long time ago. When you have invented some great design, you will probably discover that a score of those horrid Somebodyelses have already patented it, and are enjoying the fame thereof. Yes, this Somebodyelse family is as old as Adam. Its pedigree is a very long one, and its members have always been very thrifty and sharp; they have risen up early and sought diligently, and they have spoiled the children of men from time immemorial. But, gentlemen, there is one way, and only one, of circumventing this intrusive and ubiquitous family —*it is to become one of the Somebodyelses yourself.*

Now I want to say two or three things about the requisites of success, and two or three things more about the temptations to failure. And, to begin with what constitutes success, let me remind you of the etymology of the word "success." The word comes from the Latin *sub* and *cedere*, "to go under," as the dromedary does when he stoops to receive his burden. Certainly a very different thing

* An address to the graduating class of '78, Shattuck School.

from the modern and young American idea of success, which considers the word to mean "going up," somewhat after the fashion of a sky-rocket, and not at all after the fashion of a dromedary. I want you to remember, therefore, that the first condition of success in anything you attempt is a conscientious, self-denying, and perhaps very humdrum kind of toil; and that the first part of success always consists in going down underneath your burden, no matter how much it may look like failure, in order that you may get it squarely and firmly between your shoulders.

Gentlemen, a camel is a very uninspiring and prosaic sort of animal. There is nothing poetical or fiery about a camel. He is ugly, and seldom, if ever, is much of a genius among animals. But he will carry his load over many a league of desert sand, when the Arabian charger, with all his fire, would lie down and die half-way on the road. Don't be ashamed, therefore, to be a camel, my friend. He has given you your very word for success, and the faithful old animal, with his awkward gait, is a far better symbol for you to adopt than the frisky grasshopper, with all its nervous energy.

Another condition of success in life is the possession of one central and definite aim, *i. e.*, a point to be sought and reached. Remember progress isn't mere motion. There is a great deal of motion about a horse in a tread-mill. His legs go just as fast as the legs of any other horse in the cornfield, and, when the day is over, he feels just as weary too. But, for all that, he *gets* nowhere. Make up your mind, then, what you will be, and be it. Choose that point which you will reach, and, when you have done so, set your faces steadfastly toward it. Do you remember that passage in the Bible which describes our Lord as "setting His face steadfastly to go up to Jerusalem"? The literal meaning of that passage is this: "*He took His face between His hands and turned it toward Jerusalem.*" Now if you would get anywhere, especially if it be a hard place to reach (a Jerusalem like Christ's), do not turn to the right hand nor to the left, but take your face between your hands and turn it in the direction of that place.

Still another, and the most important of all conditions of success in life consists in doing whatever you may do according to a strong and noble principle. And if you forget everything else I have said to-day (as I expect you will) do not forget this—for I care not how painstaking you may be, how definite your aim or how steadfast your purpose; I care not how thoroughly successful you may be in everything you attempt—if your success be at the sacrifice of principle, at the injury of conscience, or at the compromise of virtue, though you possess the riches of a Vanderbilt, you will be, in the eyes of God, of all just men, and (what is more to the point) in the eyes of your own selves, the most gigantic failures. That man yonder who breaks stones for a living, but who goes to bed every night with a quiet conscience earned, will be, throughout all the ages of time and eternity, as much richer than you as this blue vault of God's heaven is higher than the earth.

Young man, listen. You may not know it now, but you will know it soon; and the discovery, while it may hurt your faith in men, must not hurt your faith in humanity. You will know soon, I say, that not more than one man in many believes in principle. You will be told that if you expect to succeed, you must not be "too conscientious." You will be told that if you wish to get on in the world you must do as other people do, and ask no questions. You will be tempted every day, perhaps, to make $500 by doubtful dealing, when you could only make fifty cents by the strictly honest course. And, young man, what is more and what is worse, you will be more than likely to feel that what everybody else does cannot be so very far wrong after all; and the sneer of the worldly-wise man at your youthful scruples will surely weaken your conscience and soften your scruples, if you are not very watchful and very brave. It is hard to breathe the atmosphere of corruption without getting so used to the stench as to take the disease without knowing it. But, young man, remember this, and hold it as the one spar which will keep you from sinking in the midst of a shoreless ocean; remember that a man's life consists not in what he possesses, *but in what he is;* and if you yield one point in your manhood, if you jeopardize one *iota* of your self-respect, if you stoop but one little inch to do a mean or dishonorable act, there is nothing on this earth that can compensate you for what you have lost.

Every age has its own kind of martyrs. Centuries ago, martyrs were burned at the stake or thrown to the lions. But to-day there is many a martyr living in some quiet cottage because he would not swindle himself into a princely palace. There is many a martyr turned out of the legislature because he would not sell his honor. And there is many a martyr buried beneath the *debris* of his own victories, pointed at of all men as a fool or a purist, because he would not obey the whip of a mere social expediency. 'God bless these martyrs! Away down here in this prosaic nineteenth century there are heroes just as glorious as ever died in the Roman circus for refusing to offer incense unto pagan gods.

Young men, if the call comes, I pray God that this kind of heroism may be yours. It is what this American nation is demanding of its youths—men who will not stoop to be demagogues, men who will not sell their birthright for a mess of pottage, men who will be true to their manhood and their convictions, come what may. I am talking about facts. We need patriots instead of partisans; we need statesmen instead of politicians; we need citizens instead of mercenaries; and, if the rising generation does not furnish such, God only knows what is to become of our civilization, our nation, our homes, and all that our fathers fought and toiled to win.

You come upon the stage at a most eventful era. You can do ten times as much for truth to-day as your fathers could have done thirty years ago. You will probably live to see the most terrible crisis that our society has ever passed through—*a moral crisis*—when the first requisite in a man will be a conscience and a principle. You will help to write a page in the nation's history which your great-grandchildren will read as they will read no other page. And what that page shall be depends, under God, not so much upon the amount of enterprise, or the amount of smartness, or even the amount of education, but upon the amount of manhood and moral courage which the rising generation shall put into its work.

Finally, add to your manhood that which alone can make of it a full and rounded thing, *i. e.*, the love and worship of an Almighty Father.

You will hear it said that religion is meant only for our mothers, wives, and sisters. It is the devil's lie. You will be tempted to feel that it is not altogether the brave thing to lean upon the strength of a Divine Saviour. It is the devil's whisper.

Now, I'm not going to preach you a sermon, but I'm going to tell you a story.

Not very long ago—the youngest of you may remember it—the Christian world paused in reverence while England laid to rest in Westminster Abbey the remains of one of the most manly and courageous of her sons. He was not the kind of saint whom only Churchmen reverence. He would hardly have done for a stained-glass window. He was one of those saints who are men among men, and whom all men reverence for the sturdy stuff of their common goodness.

This man had spent his life in the cause of science. He had cut his way through tropical jungles; he had fought disease; he had defied savages; he had braved starvation; he had faced death in a hundred forms the most repulsive and forlorn.

Yes, even by its own measure, the world has never known a braver man, than David Livingstone. And yet, when one day the end had come at last, this man among men, this brave old sterling Scotchman, had rendered up his soul, we are told that those who entered Livingstone's cabin found him *dead, upon his knees.*

Gentlemen of the class of '78, I can say no more to you than I have said to all, except, it may be, to bid you remember that, though you are graduating from this school, you are leaving it only to enter another and more severe one in which you will have to pass examinations every day, unto your lives' end. Education, as the word implies, does not mean the putting in but the drawing out of knowledge; and this drawing out of you what has been put into you is now to come. May God bless you in that great school of life into whose freshman class you are now about to enter.

THE ORIGIN OF PRESBYTERIANISM.

The late venerable Bishop Griswold was altogether more of an original than many have supposed, and sometimes indulged in strokes of wit, even in the pulpit, which were quite as keen as any attributed to the celebrated Rowland Hill. In one respect he was altogether Mr. Hill's superior. There was no aiming after witticisms. Everything was perfectly natural and singularly unaffected. His simplicity was so true and easy that, without knowing it, he was dramatic—especially in tone, emphasis, and general air and manner.

Such a man, on a week-day, and before a very large promiscuous audience, we once saw approach the very difficult task of accounting for the unapostolic origin of Episcopacy, *i. e.*, the supposed apostolic origin of Presbyterianism or Congregationalism, and the supposed mere human manufacture of Episcopacy.

As he drew near the most critical point in his argument, he paused a moment, as if to gather up his forces, left, as we believe, his paper, and launched the following most characteristic illustration.

"My brethren," said he, "we are told very confidently that the primitive and apostolic Church was Presbyterian or Congregational through *all* its borders—not an Episcopalian known there. But those who tell us this are candid enough to admit that, by the beginning of the fourth century—in the times of the Council of Nice, which sat A. D. 325—the face of Christendom had changed entirely. Now there was not a Presbyterian or Congregationalist remaining. Episcopalians, and Episcopalians only, were to be found within the Church's fold.

"These things being so, and for argument's sake we are willing to admit them, it inevitably follows that Presbyterians or Congregationalists are the authors of Episcopacy; and it certainly does not become them to repudiate a child of their own begetting!"

The last words may seem a little curious to some; but, according to our recollection, they are literally the bishop's own.

Mathematicians, it is said, are never better satisfied with their work than when they assume a wrong position as true, and then show it to be an absurdity. The bishop thus treated the supposition that Presbyterianism and Congregationalism are older than Episcopacy, and we see the result. The bishop was a great mathematician. Probably he

was the only clergyman in New England who ever purchased and read, in the original, the great work of Laplace—his "Mecanique Celeste." He did this in Boston, with his usual avoidance of all pretension. His purchase excited such curiosity that he was followed that it might be ascertained who he was.

CHILDREN'S DEPARTMENT.

THE LAND OF NOD.

Far away in the Land of Nod,
Where only in dreams man's foot hath trod,
Dwells the slumber king, on his shadow throne,
Where he patiently sits until day is done.
He rises and puts his thinking cap on,
Now as he thinks he doth often smile,
And he busily nods his head the while;
Then the elves of sleep, as they see them come,
Quickly lay hold of them, one by one,
And fly to the homes of earth 'tis said,
Where they place a nod on each one's head,
Till the eyes can no longer keep open wide,
The head, with the weight, turns from side to side,
And little by little doth on them creep
The wondrous blessing of quiet sleep;
But ere the grown folks find repose,
The king's son, Jack Nod, on his tip-toes,
First comes to the children, the cunning elf,
And he brings the "sand-man" as well as himself.
Then the poor wee people rub, rub their eyes,
Until gentle sleep takes them all by surprise,
And they never can tell of what they think
Just the minute before their last blinky wink.
Sometimes, in the day-time, so I am told,
This same Jack Nod, so cunning and bold,
Throws dust in folks' eyes, the saucy chap,
Which makes them take what is called a nap.

SUNDAY EVENINGS WITH THE CHILDREN.

Twenty-third Evening.

When King Jehoshaphat appointed judges in all the cities of Judah, and a high court of justice in Jerusalem, he gave the judges a charge, telling them that they were to judge "not for man, but for the Lord." Therefore they were to judge justly, without fear or favor. And he finished his charge with these words: "Deal courageously, and the Lord shall be with the good."

Jehoshaphat was a mighty king, and he spoke these words to those great and learned men who were chosen to be judges and rulers. But God's Word is meant not only for kings and great or learned men, it is meant for children too. I do not mean that *every part* of the Bible is meant for everybody; for some parts are much too difficult for you at present to understand. But I wish to show you that these words of King Jehoshaphat contain a message for you: "Deal courageously, and the Lord shall be with the good."

First of all, what is meant by "the good"? What ought we to understand by *a good man* or *a good* thing? Our Lord Jesus says, "None is good but One, that is God." But He also says that "a good man out of the good treasure of his heart bringeth forth that which is good." So that there are good men who have a treasure of goodness in their hearts, and can bring out of it good words and good deeds. How, then, can it be true that God alone is good? Because God alone has all goodness in Himself, and of His own. Our goodness is not our own; it comes from Him. Our knowledge of what is good comes from Him. Our love of what is good, and hatred of what is evil, come from Him. Our strength to do good, and courage to speak truth and practice right, must come from Him. All good is God's gift.

So you see that good things are things which God approves and loves. Good words and actions are those which are pleasing to God, and which He gives us grace to speak and do. And a good man, or woman, or child, is one who tries to please God, to love and fear and obey Him, and to be like His beloved Son our Saviour.

One good thing which we ought to ask God to give us is true courage. King Jehoshaphat knew that his judges would often need a great deal of this. Sometimes they would have to give sentence against a rich man who had many powerful friends, and they would need great courage not to fear the anger of the rich man and his friends, or their revenge. Sometimes they might have to condemn a poor man, and then they would need courage not to be afraid of people saying that they were favoring the rich and oppressing the poor. Sometimes they would know that a great many people would find fault with their judgment and say it was unjust; and it would need much courage always to judge right, whether people liked it or not.

There are different sorts of courage. The soldier needs courage to go into battle, or to stand firm at his post when bullets are flying about him. The sailor-boy needs courage to climb the mast and help take in a sail when the ship is rocking to and fro in a storm. The collier needs courage to go down into the deep dark pit, where his life is often in danger from fire-damp, or choke-damp, or water. The horseman needs courage to ride a spirited horse across country over hedge and ditch. And perhaps the sailor would be afraid to go down into the coal-pit, and the collier would be afraid to climb the mast, or even stand on deck in a tempest. And perhaps both of them would be afraid to ride side by side with the bold horseman, or to rush into a burning house to save a child from the flames.

You can easily see that these people need a good deal of courage; and, also, that a person may be courageous against one sort of danger, and yet afraid of something else. I knew a brave soldier who said that he was not afraid to march up to the cannon's mouth, but he was afraid to stand up and make a short speech at a public meeting—very much afraid indeed!

It would be a great mistake to think that courage can be shown only in great things, or by grown-up people. Great courage may often be shown in little things; and little people—boys and girls—may "deal courageously." Have not you sometimes seen a little boy with a thorn in his finger, which gives him a good deal of pain, and will go on paining him, unless it is taken out? His mother says to him, "Come here and let me take it out with the point of my needle." But perhaps he is afraid. He cannot summon courage to let his mother take the thorn out, and so it goes on paining him. The prick of the needle would be a very little pain, and the thorn would soon be out. But you see it needs courage to hold out his finger and stand quite still to have it done.

It needs courage to do anything disagreeable, just because we know we ought to do it; for instance, to jump out of bed on a cold dark winter morning directly you are called; or to speak the truth manfully when you expect it will get you into trouble, as George Washington did about the cherry-tree. And I will tell you what takes a good deal of courage. It takes a great deal of true courage—either for children or grown-up people—to stand being laughed at, and to persevere in doing what we know to be right, even if we stand alone.

A young lad left his home, where he had always been taught to pray to God night and morning, and went as an apprentice into a house of business where there were a number of shopmen and apprentices. Instead of his own cozy little bedroom, he found he had to sleep in the same room with five or six other lads. The first night he knelt down by his bedside to say his prayers as usual. Immediately every one else in the room began mocking and laughing at him. Some said foolish things to make him laugh, and some called him names, and some began to sing noisy and silly songs. The poor boy's courage failed him. The next night he thought he would say his prayers in bed; and I am afraid he soon left off praying at all. But after a while another lad came as an apprentice, who had to sleep in the same room. He also knelt down by his bedside, and was jeered at and persecuted just as the first lad had been; but he dealt courageously. He did just the same the second night, and the third night. Then his fellow-apprentice felt how wrong he had been to be ashamed of prayer, and he took courage, and also knelt by his bed as he used to do at home. And what did the others do? Perhaps at first they laughed all the louder. But they knew these two boys were doing right. They could not help respecting them. After a few nights everybody was quiet, and I believe several, if not all, of those careless, foolish lads began to pray also.

Now, what was the secret of that lad's courage? *The Lord was with him;* and he knew it, because he was doing what was *good*—pleasing to God, good to himself, and a good example to others. This is the secret of true courage—to stick to what is right, and to be sure that the Lord Jesus is at our side, as He was with Paul before Nero (II. Tim. iv., 16, 17). "So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me" (Heb. xiii. 6.)

LITTLE AND BIG.

(*Concluded.*)

After that things went dreadfully; but when the father and mother of the family spend their afternoon in the cherry-tree, eating half-ripe cherries, what else could you possibly expect.

Everybody had quite forgotten that it was the cook's afternoon out, and it was only at supper time, when the children began to say they were hungry and to fret a good deal, that the new mamma, very sure she had eaten all she could, and very uncomfortable after her cherries, bethought herself to slide down out of the tree, and go to see what was the matter.

Something very much was the matter with her long dress and cap by the time she had reached the ground, she found.

Perhaps ladies with three children were not in the habit of climbing trees, Nannie thought, when the last gathers in the tucks of her dress gave way, and on her trying to jump down they unkindly fixed themselves on an unfriendly limb, and she put her foot through a great hole in the front breadth; while the dainty little cap, with its fluttering ribbons, waved on a slender little twig, quite out of

her reach, so torn and mangled that it would never be of any use at all again, except for robins to peck at.

But somehow—tripping up a good many times in her torn dress, and teased by the long hair that had come down in the tree-top, and would blow in her eyes—Mother Nannie made her way to the house, to find Sarah gone of course, the fire out in the kitchen range, and the tea-kettle looking cross and black enough, as it sulked by itself, full of cold water.

And that fire would not be kindled. Nannie stuffed in wood, coal, and paper, a whole stoveful of it; but though the matches were very cheerful, blazed away merrily their whole little length, and all the paper was quite ready to burn, and did burn, the fire wouldn't. And Nannie was sitting down on the floor, very hot, uncomfortable, tired, and dirty, for a good cry all by herself, when the door opened, and in raced the children, papa close behind them with the crying baby in his arms.

"What *is* the matter with this baby?" he said, a little crossly; "he screams every single minute. And, Nannie," coming a little closer and speaking low, so that the children should not hear what he said, "how do you suppose I'm ever going to milk those cows? Robin went to see his sick mother this morning, you know, and now John has just broken his wrist; I don't like to ask him to show me. Papa never had to," whispering now.

"I'm sure I don't know," Mamma Nannie answered mournfully; "but I guess you'll have to ask John to tell you how. Just look at this fire, I can't make it burn at all, and so we can't have tea to drink, just as grown people do."

The poor little mother was so tired that it seemed as if she must drop the hungry baby, crying now for his supper; and there were new, strange, tired feelings in her head and all over her, such as when she had been a little girl she had never felt at all. And the getting of supper looked harder than ever, when she happened to remember that it was Nannie's work to set the table, and called the little girl from a very interesting game of loto that she had just begun, to do it.

And how the little girl fretted and whined when, after being told three times, she left her game to mind her mother. Fretted, whined, and muttered, banged down the plates, and rattled the knives and teaspoons in a way that made poor Nannie Mother's head ache worse than ever; but it all sounded so very natural, so exactly like what she had done herself many times, that she was quite too ashamed to reprove the little girl, and only said to herself, as she rocked the baby, "I'll never do so again, never!" Quite forgetting, you see, that she was grown up.

Papa came in with his milk at last, cross and very tired. There was very little milk in the pail too, and a great deal on his pantaloons and face.

"You never saw anything so hard as milking in all your life," he explained, as he took a seat at the table. "I thought I never was going to get any at all; and then it wouldn't go into the pail. I guess, perhaps," looking doubtfully at Mamma Nannie, "I guess, perhaps, people have to learn how to do things, even if they are grown up, don't you?" And the poor new father leaned back in his chair, and wondered if *all* long legs and arms felt as tired every night as his did.

"And how to make fires and take care of children," sighed Nannie, thinking of her sorrows with the range, and looking severely at her children, who were quarrelling over the last piece of sponge cake in the cake-basket.

"Here we are," said a cheerful voice in the doorway just then; "here we are, all of us! We have been on a long ride to Grandmother Hilton's, in Roxbury, and Sarah was sure you could give us a cup of tea." And there stood Uncle James and three young ladies from Boston, and Nannie could do nothing at all but look around at the ruins of cakes and preserves, for she had not thought to put anything else on the table; at the children's dirty faces and tumbled heads, just as they had come in from their afternoon's play in the garden, and no one had told them to dress and wash themselves for supper, and at her own torn dress and untidy hair.

"What *should* she do? What *would* mamma say to have company come and everything and everybody in such a condition?" Nannie could only think, quite forgetting that *mamma* meant now Nannie herself, and that the little girl in the pink dress, jumping up and down, holding fast to Uncle James's hand, was as free from care and being tired as she herself had been only yesterday.

AWAY THEY BOTH FLEW.

But there was no help for it. Papa, with a very red face, and Uncle James, with a very surprised one, had to entertain the young ladies on the piazza, while poor Nannie toiled upstairs to put up the long hair, that she did not at all know what to do with, and make her tired way into mamma's best grenadine. There was the table to rearrange after that, and nothing at all to put on it but bread and butter, for the children had eaten all the cake; the cat, which was never allowed in the house, had crept in and lapped up all the milk that was left, and no one had thought to gather any berries.

"Tea almost ready?" some one inquired, putting his head in the piazza door just then. "Is *that* all you are going to give four hungry people?" he went on, looking very much surprised. "Why, where's the tea? and I thought you'd toss up some waffles or poach some eggs for our supper!"

"But I don't know how, and the fire wouldn't burn, and——" But Nannie quite broke down then, and had to cover her face with her hands for a good cry.

"Don't know how! Fire wouldn't burn! Well, upon my word and honor! I never heard my sister make such excuses before, or treat her friends so badly. And if I were you, Nannie," he went on, getting very indignant, when he thought of the long five miles that lay between him and the house where he was *sure* of a good supper, "if I were you I'd learn how to build a fire. A married woman with three children, and not knowing how to get a respectable supper!"

Uncle James was quite too angry to say any more, and hurried away to the barn, where he found his poor, tired horses standing, harnessed to the carriage, without even having had a sup of water or a bite of hay. How was a boy of eight years old, who had grown to be a man all in five minutes, to know that they needed it? And feeling very much hurt and offended at the way in which his sister and brother-in-law—for *he* did not know what had happened—had treated him, Uncle James drove his young ladies off.

"Nannie, do come and put these children to bed," the forlorn father opened the door to say, looking in for a moment at the bread-and-butter-spread table, and shutting the door with a bang to relieve his feelings; for the two children were sleepy, cross, and quarrelling on the piazza, and the baby had cried himself asleep under the sofa in the parlor.

It seemed strange enough to go to bed in mamma's room; and if Nannie had not shed every one of her tears she would certainly have begun crying again at the sight of the pretty work-basket and her mother's books on the table. To be sure they all belonged to her now, as well as the pretty bottles and dainty ornaments on the toilet-table; but the sight of them did not give her any comfort at all, and she could only long for her mother's shoulder to put her aching head on, to feel her soft arms around her, and the touch of her gentle fingers stroking her hair. And then to think that instead of her mother there was only a little tumbled head and a dirty face asleep in her little bed; that her mother was little Nannie, and she was the grown-up Nannie. Oh, it was dreadful! this being grown up; and Mamma Nannie could not help telling the father of the family so, after he had been wakened out of his sound sleep, first, to let Sarah in, then to see what was the matter in the barn, where the horses were stamping and making a great noise, and then to carry the soda-mixture bottle in to little Tommy, who was rolling and crying with a dreadful pain.

After that there was very little more sleep; for little Nannie woke up with an ear-ache, and could only cry and call for mamma to do something to make it well. Mamma, not knowing at all what to do, could only be miserable and sleepy with her; and when the little girl was quiet at last, and poor tired Nannie crawled back to bed, lo and behold! it was four o'clock on a bright Summer morning, and the baby was sitting up in bed, wide awake, demanding something to play with.

I wont tell you about any more of the unpleasant things that happened, for I'm sure you feel quite sorry enough now for the two unfortunate grown-up children. They got along somehow, though Nannie's head ached so dreadfully she had been obliged to lie down all the morning, a thing little Nannie had never done in all her life; and the father of the family, trying to turn a corner while driv

ing with the two young horses, had been upset, his carriage was broken, and his horses had run away; but they got along, as I said, somehow, until the time came around when, the day before, the two children had sat down in the meadow and wished themselves grown up.

Tommy reminded Nannie of it as she was tying up his bumped head, for he had seen plenty of stars on falling out of the carriage.

"We've been grown up for a whole day, Nannie, do you know it? and it feels as if it had been as much as five hundred years. I don't like it one single bit, do you? People have a great deal nicer times when they're children. At least I guess they ought to learn how to be grown up."

"Yes," said Nannie, dolefully, "I guess they do, and I'm sure I'd rather be a little girl, and learn a little something every day, as mamma used to want to have us. Oh, Tommy, I wish just as hard as ever I can that we were little again, and I'd just as lief do mamma's errands!"

Somebody yawned and turned over. Surely it was not Nannie's own self. Then two heels came down on the grass with a thump, and somebody sat up to look around. Nannie heard and saw all this without realizing very much more than that the green leaves were dancing over her head, and that away off in the distance a bird was singing "Little, little! Very nice, very nice!" till Tommy jumped up with a bounce, and Nannie was wide awake in a moment when he shouted,

"Why, Nannie, we're not grown up at all! and your pink dress, bless it, looks shorter than ever!"

"And you're in knee-pantaloons," said Nannie, dancing up and down, "and striped stockings, and you don't look one single speck of a bit like a man! Oh, I'm so glad!" And there was a war-dance around the oak-tree, a great stretching of supple young legs, a great many skips and hops to make sure that there was not one bit of grown-up feeling left in them, till Nannie happened to remember those other children. What had become of them? Had they grown up to be father and mother again?

"Let's run home and see," she said. So away they both flew, and, yes, sure enough, really and truly, there sat their *own* dear mother in her *own* long white dress, with her *own* dear little cap with its fluttering ribbons on her head, singing softly to the baby, while their father took his noon-day rest, stretched on the grass beside her.

"Oh, mamma, mamma!" both children shouted at once. "It's really you, and you've grown up, and you're not a naughty little girl in a pink dress. Oh, I'm so glad!" And there was another war-dance, till their father sat up to inquire what *was* the matter.

"Why, don't you know? Don't you remember?" the children said. And when they found the two grown up people did *not* remember, they both explained, till mamma had to beg them both to stop talking at once, and let Nannie go on with it. So she told the story, and wound up with, "But I don't want to be grown up, ever! At least not until I learn how to be. Neither does Tommy. And, mamma, we'll do all your errands *cheerfully*. For, don't you remember, you were such a cross little girl, and I thought it was so dreadful to have you behave so."

But mamma didn't remember anything at all about it, though nothing could ever make the children believe that they had been asleep under the oak-tree and dreamed it all, as papa suggested. They were *sure* they had been grown up for one whole day.

And, what do you think about it?

THE CHURCHMAN COT.

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John Reynolds, 26c.; Will Lockard, 20c.; Frank Lockard, 40c.; Eddie Kohlhepp, 15c.; Henry Psiefer, 15c.; Christ church S. S., Madison, Ind., . .	$1 16
Earned by interest, ...	10 00
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E. B. M., New York, ...	1 00
Little Pauline Whittock's first birthday offering, July 12th, 1878, West Newton, Mass., ...	1 00
Receipts for the week, . .	$14 16
Total receipts, . .	**$2,626.22**

FOR BIBLE CLASSES.

SCHOLARS' LESSON PAPER.

Fifth Sunday after Trinity.

JULY 21ST, 1878.

Second Evening Lesson—Hebrews x.

I. By whom was this Epistle written?
II. To whom is it addressed?
III. Whence is it supposed to be written?
IV. What is its purpose and aim?
V. What is meant, in verse 1, by "a shadow of good things to come"?
VI. How is verse 2 to be understood?
VII. What sacrifices are referred to in verse 3?
VIII. Where is the quotation in verse 5 found?
IX. What is meant by verse 9?
X. What is meant by "the which will"?
XI. What is here meant by "once for all"?
XII. What is meant by verse 11?
XIII. Why is Christ here called "this man"?
XIV. What article of the Creed is here proved?
XV. Where is the quotation in verses 16 and 17 found?
XVI. What is meant by "through the veil"?
XVII. What is shown by verse 22?
XVIII. What is meant by verse 25"?
XIX. What is meant by "sin wilfully," in verse 26?
XX. Where is the quotation in verse 30 to be found?
XXI. Where is the second quotation to be found?
XXII. What is meant by "the former days"?
XXIII. What is meant by "a gazing-stock"?

HELPS TO TEACHERS.

Question First.—No book of the New Testament has been more disputed as to its authorship. It has been ascribed to Apollos, to St. Barnabas, to St. Clement, to St. Luke, as well as to St. Paul. It is agreed that it is an Apostolic Epistle, *i. e.*, of the age of the Apostles, and by one of authority with them. It has never been doubted by the Church except for reasons to be discovered in the note on verse 26. The objections to St. Paul as its author are the absence of his name, the difference in style, which is very marked, and certain allusions to the Mosaic ritual, which are incorrect as applied to the temple at Jerusalem. The objections to the other writers are mainly founded on the absence of evidence in the favor of any one in quarters where the mention would be most expected. Tertullian is the strongest authority for St. Barnabas.

Question Second.—The Epistle to the Hebrews is thought by many to be addressed to the Jews of Alexandria rather than to the Jews of Palestine. It is not likely that St. Paul would have written (if he is the author) to the Jews of Palestine; and if Apollos was the author, nothing would be more natural than for him to write to his Alexandrian countrymen. The allusions to the temple worship are thought to correspond to that of the temple at Antopolis, and they certainly do not agree with the arrangements and ritual of Herod's temple at Jerusalem.

Question Third.—The supposition that it was written from Rome is founded on a misconception of the passage, "They of Italy salute you." That expression can only be used of persons from Italy who were at that time out of their country, as if one in New York should write, "The Germans here send their regards." Whence it was written and the date are altogether conjectural, save that it is clearly not written from Rome.

Question Fourth.—The purpose and aim of this Epistle is to show that the Mosaic dispensation was not complete in itself, but was destined as the cradle of Christianity. It applies to Judaism as a religion rather than as a national faith. The object of the writer is to show that all its provisions were by nature transitory and dependent for their meaning on some better thing to come after. This of itself points rather to the Jews as a race than to the twelve tribes of Palestine as a nation. This Epistle is remarkable as containing a very strong and clear statement of the Lord's Divinity, and is indeed unanswerable by any Unitarian arguments. It may be noted that in speaking of the Mosaic ritual, the author takes the historical rather than the local usage, and refers to facts belonging rather to the ancient tabernacle than to the modern temple.

Question Fifth.—"A shadow" means here what we should call a type, a foreshadowing of things to come. This is the keynote to the whole Epistle. The Law was not without its uses, but was in itself insufficient. This is the thought of St. Paul, but strikingly unlike his way of putting the matter.

Question Sixth.—The thought here is, "Why was there not a cessation of the sacrifices if they could avail for the remission of sins." What was the use of repeating if the person was conscious of being delivered? The repetition therefore proved the inefficiency of the sacrifice.

Question Seventh.—The annual festivals are hereby meant, more especially the great day of Atonement is referred to in which was the solemn offering for all the nation collectively. It is this that the author has dwelt upon in the foregoing chapters.

Question Eighth.—The quotation twice repeated (a very un-Pauline way of writing) is from the Septuagint version of Ps. xl. 6–8.

Question Ninth.—There are two points of contrast in the preceding quotation. One is that the burnt-offering sacrifices are refused by God, and the other is that the obedience is received. Here it is said that the one is taken away by Christ, viz., the Mosaic law, that he may establish the second, the law of Christianity, obedience in faith.

Question Tenth.—The translation in Conybeare and Howson seems preferable, "in that" will "we are sanctified." In the will of God, as done by Christ fully and perfectly, is found the source or fountain of man's sanctification, since the coming of the Holy Ghost, the Sanctifier is the consequence of Christ's, the Reconciler's obedience.

Question Eleventh.—"Once-for-all" is, in point of fact, a single phrase, the translation of ἐφάπαξ. Here it does not mean "once for all mankind," but once, and without need of repetition. The doctrine of the universal intent of Christ's death is found elsewhere. Here the thought is of the exhaustive and complete nature of the offering.

Question Twelfth.—There are divers readings here. Some MSS. have *high* priest. But the Authorized Version seems the best, since it dwells on the general idea of a human priesthood, its incapacity of successful and complete mediation.

Question Thirteenth.—It is very noteworthy that Christ is here called "the Man." It was in His humanity that He offered the all-sufficient sacrifice. He was made man that He might die upon the cross. This is wholly consistent with the thought of the first chapter. It is also of importance in regard to that which follows. It answers completely all the heresies then arising or about to arise as to the phantom death of Christ, and the temporary union of the Logos with the human personality; for it goes on to speak of the session at the right hand of God, showing that it is humanity which is exalted thus to the right hand of the Father. It is the doctrine veiled under the forms of the parable of the Prodigal, where the son, heir, and coequal to his father, is shown as restored to his father's house. "He who knew no sin was made sin for us." It is upon the doctrine of the absolute humanity of Christ that the truth of His Divinity depends. The Socinian or Arian conception annihilates both by attempting to blend them.

Question Fourteenth.—"And sitteth on the right hand of God, the Father Almighty." The words of the Creed are almost a transcript of this very passage. Those who hold Christ to be a mere man, and yet profess to receive the Scriptures, must find in this passage a terrible stumbling-block.

Question Fifteenth.—The quotation is made up of two parts, combinations from the 31st, 33d, and 34th verses of the thirty-first chapter of Jeremiah. The quotation is made up, as may be seen by comparison, from various parts of the verses of the original, but wholly in the sense of the same. It is part of the necessary study of the Bible to see how Scripture quotes Scripture.

Question Sixteenth.—The allusion here is to the veil of the Holy of Holies. The author of this Epistle either has in view the ceremonial of the Egyptian Hebrew temple, or else has combined in one the features of the ancient tabernacle service with that of the modern temple. He speaks of the ark according to its original institution, not as in Solomon's day with only the two tables of stone, and since then utterly destroyed. The historical unity is preserved at the cost of literal correctness.

Question Seventeenth.—Verse 22 shows the importance of baptism, and the operation of it instrumentally. It is to be noted that the word here employed cannot be translated immersed, and the idea of immersion is quite set aside; yet the apostolic writer is evidently speaking of baptism.

Question Eighteenth.—One explanation of this passage is that the Christian Hebrews, some of them through fear, forsook the assemblies of the Church. It is more possible that this refers to an Antinomian withdrawal from all ritual and public worship, from an extreme reaction.

Question Nineteenth.—This verse was made the occasion of questioning the right of this Epistle to a place in the canon. It was held in the Donatist controversies to favor those views, and, as all questions of the authenticity of books were decided mainly on doctrinal grounds, this book was for a season doubted. Afterward it came to be understood that what is here meant is not single acts of sin, but the deliberate going back to a life of evil as a final choice. It is directed against the Calvinistic idea of final perseverance, viz., that one who has once been satisfied of acceptance can never fall away wholly.

Question Twentieth.—The quotation is found in Deut. xxxii. 35.

Question Twenty-first.—The second quotation is just below, Deut. xxxii. 36.

Question Twenty-second.—The former days must mean the time of their conversion to Christianity. This shows that some time had elapsed since the first preaching to the Jews, and that the persecutions then arising had been relaxed in severity. This throws some light on the probable date of this Epistle.

Question Twenty-third—A "gazing-stock," literally "a theatrical spectacle." This points to another locality for the senders of this Epistle than Palestine. The Jewish Christian could not then have been exposed in the arena, but this might well have happened at Alexandria, as it did at Rome.

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